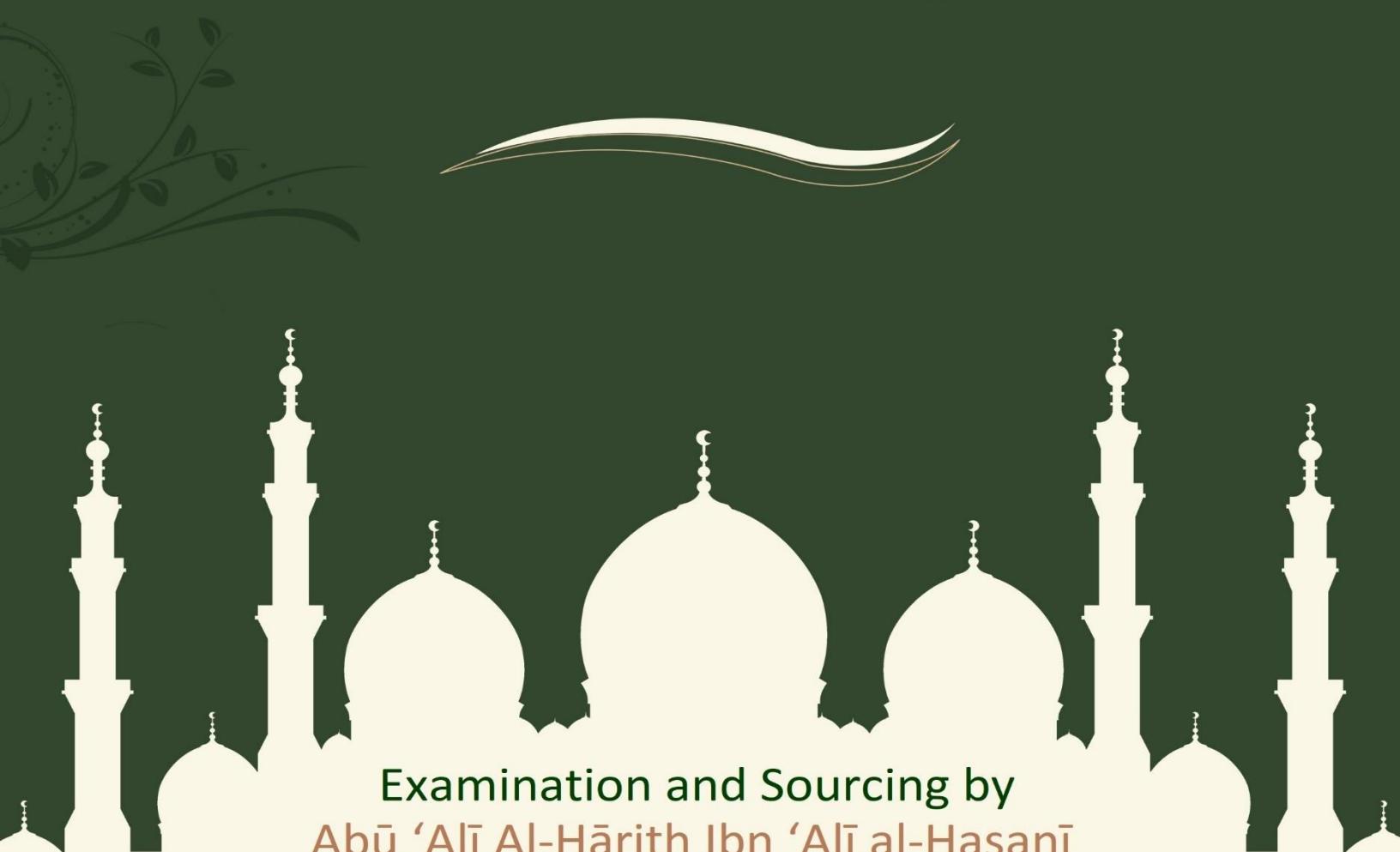


An Abridgment

of the Most Famous and Important

Weak *Aḥādīth*

Related to Fasting



Examination and Sourcing by
Abū 'Alī Al-Ḥārith Ibn 'Alī al-Ḥasanī
Collected and Organized by
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Introduction of the Collector and Organizer

In the Name of Allāh; the Most Beneficent; the Most Merciful

All praise is due to Allāh, the Lord of the Worlds. And may blessings and peace be upon our Prophet Muḥammad and upon his family and his Companions and those who follow them until the Day of Recompense. And to proceed:

This is an essay by our Shaykh, the *Muḥaddith* Abū `Alī Al-Ḥārith Ibn `Alī al-Ḥasanī - may Allāh keep him steadfast - concerning a clarification of a number of weak *ahādīth* related to fasting and to Ramaḍān.

Our Shaykh's method in this essay is that he condenses the chain starting from the weak narrator, or the narrator who is the cause of the defect.

For example, he mentioned the ḥadīth of Abū Ma'shar, from Sa`īd al-Maqburī, from Abū Hurayrah who said: The Messenger of Allāh ﷺ said:

لَا تَقُولُوا رَمَضَانُ فِيَّ رَمَضَانٌ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ وَلَكِنْ قُولُوا شَهْرُ رَمَضَانَ

“Do not say ‘Ramaḍān’, as Ramaḍān is a name from the names of Allāh. However, say ‘The month of Ramaḍān.’”¹

The full chain from to Abū Ma'shar is, as Al-Bayhaqī stated: “Abūl-Ḥasan `Alī ibn Aḥmad ibn `Abdān informed us: Aḥmad ibn `Ubayd aş-Şaffār conveyed to us: Ibn Nājiyah told us: Muḥammad ibn Abī Ma`shar told us: (New chain) And Abū Sa`d al-Mālīnī and Abū Manṣūr Aḥmad ibn `Alī ad-Dāmaḡānī informed us, both saying: Abū Aḥmad ibn `Adī told us: `Alī ibn Sa`īd told us: Muḥammad ibn Abī Ma`shar told us: My father told me...”

However, since the ḥadīth revolves around Abū Ma'shar, then there is no reason to mention the complete chain of narration.

Likewise, his method is that he suffices in mentioning the strongest narration of the ḥadīth, so he does not mention every narration. An example of this is the previous ḥadīth. It has also come from `Abd-ul-Lāh ibn `Umar, `Ā'ishah and `Alī ibn Abī Ṭālib. However, those narrations are either *munkar* or *mawḍū`* (fabricated).

¹ Collected by Al-Bayhaqī in *Al-Kubrā* (7904)

And he does not follow this rule if there is a reason, such as the other narrations proving further weakness, due to *iḍṭirāb* (confusion within a narration) and the likes, or if there is a fear that some people will use the numerous chains as a way to try to strengthen the ḥadīth. And this is evident in numerous places within this essay.

And the Shaykh requested that I prepare this essay for publication and to condense the *takhrij* (sources of the *ahādīth*), add some of the *tashkīl* (diacritical marks on the Arabic text) and write an introduction about the essay. So, I did that, and added some words, sentences and references which were missing.

I ask Allāh to benefit the Muslims through this essay and to reward our Shaykh with the best of rewards.

Written by Abū Ṭālūt Haytham Āl Sayfaddīn

Author's Introduction

All praise is due to Allāh, the Lord of the Worlds. And May Blessings and Peace be upon our Prophet Muḥammad and upon his family and his Companions and those who follow them until the Day of Recompense. And to proceed:

This is a provision of sources for An Abridgement of the Most Famous and Important Weak and Defective *Aḥādīth* Related to Fasting. Through it, I wanted to bring forth the origins of the narrations and make evident their reality and reasons for weakening. This is so that the student can be upon clarity regarding the reality of their authenticities and not be deceived by the one who is not proficient in authentication from those who authenticated them and compromised in accepting them.

I hope that Allāh will allow benefit to come from it.

May prayers, peace, and blessings be upon our Prophet Muḥammad, and upon his family and those who followed them.

Written by

Abū `Alī, al-Ḥārith ibn `Alī al-Ḥasanī

The *Aḥādīth*

[1]

The ḥadīth of Abū Ma’shar: From Sa`īd al-Maqbūrī, from Abū Hurayrah who said, “The Messenger of Allāh ﷺ said:

لَا تَقُولُوا رَمَضَانُ فِيَّنَ رَمَضَانَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ وَلِكِنْ قُولُوا شَهْرُ رَمَضَانَ.

“Do not say ‘Ramaḍān’, as Ramaḍān is a name from the names of Allāh. However, say ‘the Month of Ramaḍān.’”²

[Extremely Weak]

Abū Ma’shar Najīḥ ibn `Abd-ir-Raḥmān as-Sindī cannot support a chain; he is not very strong.

And Al-Bayhaqī said, “And it has been said: from Abū Ma’shar, from Muḥammad ibn Ka`b, from his own statement. And this is more likely.”

² Collected by Al-Bayhaqī in *Al-Kubrā* (7904)

[2]

The ḥadīth of Zuhayr ibn Muḥammad: From Suhayl ibn Abī Ṣalīḥ, from his father: from Abū Hurayrah who said, “The Messenger of Allāh ﷺ said:

اَغْزُوا تَغْنِمُوا وَصُومُوا تَصْحُوا وَسَافِرُوا تَسْتَغْفِرُوا

“Battle and you will obtain spoils of war; fast and you will be healthy; and travel and you will be self-sufficient.”³

[Munkar]⁴

At-Ṭabarānī said, “No one narrated this ḥadīth with this phrasing from Suhayl other than Zuhayr ibn Muḥammad.”⁵

And al-`Uqaylī said: “He is not supported in this except in paths in which there are weaknesses.”⁶

³ Collected by At-Ṭabarānī in *Al-Awsaṭ* (8312)

⁴ *Munkar*, with regard to a narration, refers to something that has been narrated by someone who is alone in narrating it, when others who are more likely to have narrated it, or should have narrated it, did not. Such a narration is rejected.

⁵ *Al-Awsaṭ* 8/174

⁶ “*Ad-Du`afā'* by al-`Uqaylī 2/92

[3]

The ḥadīth of Jarīr ibn Ayyūb al-Bajalī: From ash-Sha`bī, from Nafī` ibn Burdah, from Ibn Mas`ūd, that he heard the Prophet ﷺ when the new moon of Ramaḍān was sighted, saying:

لَوْ يَعْلَمُ الْعِبَادُ مَا فِي رَمَضَانَ لَتَمَنَّتْ أُمَّتِي أَنْ يَكُونَ رَمَضَانُ سَنَةً كُلَّهَا

“If the servants knew what there was in Ramaḍān, my *ummah* [nation] would wish that Ramaḍān was the whole year.”⁷

[Munkar]

Jarīr ibn Ayyūb al-Bajalī is nothing.

And Nafī` ibn Burdah is *majhūl* (unknown).

⁷ Collected by Ash-Shāshī (852)

[4]

The ḥadīth of Abū Iṣhāq al-Hamdānī: From Jurayy an-Nahdī, from a man from Banī Sulaym who said, “The Messenger of Allāh ﷺ made a gesture with his hand, or with my hand, and said:

الصَّوْمُ نِصْفُ الصَّبْرِ

‘Fasting is half of patience.’”⁸

[Its *isnād* (chain) is *muṭhlam* (dark)]⁹

Jurayy an-Nahdī is not to be used as proof. And he narrated from a man whom he did not name, so we do not know whether he heard from him or not.

⁸ Collected by ‘Abd-ur-Razzāq (20582), Aḥmad (18476), ad-Dārimī (698) and at-Tirmithī (3519)

⁹ **Translator’s note:** This phrase is often used when there are unknown matters in the chain. It is likened to darkness, because when someone is in the dark, they do not know all of what is around them.

The *ahādīth* of congratulating for Ramadān are all weak: Nothing is authentic concerning it

[5]

The ḥadīth of Ayyūb: From Abū Qulābah, from Abū Hurayrah who said, “The Messenger of Allāh ﷺ, when giving glad tiding to his Companions, said:

قدْ جَاءَكُمْ رَمَضَانُ شَهْرٌ مُبَارَّكٌ، افْتَرَضَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، تُفْتَحُ فِيهِ أَبْوَابُ
الْجَنَّةِ، وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ، وَتُغْلَقُ فِيهِ الشَّيَاطِينُ. فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ
شَهْرٍ؛ مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ

“There has come to you Ramadān, a blessed month, the fasting of which Allāh has obligated upon you. In it, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up. In it there is a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived.”¹⁰

[Defective due to *inqīṭā*]¹¹

Abū Qulābah did not hear from Abū Hurayrah.

And it is confirmed from the ḥadīth of az-Zuhrī, from Ibn Abī Unays, from his father, from Abū Hurayrah who said, “The Messenger of Allāh said:

إِذَا دَخَلَ شَهْرَ رَمَضَانَ فُتَحْتُ أَبْوَابُ الرَّحْمَةِ وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ وَسُلْسِلَةُ
الشَّيَاطِينُ

“When the month of Ramadan begins, the gates of mercy are opened, the gates of Jahannam are closed and the devils are chained up.”

¹⁰ Collected by Ibn Abī Shaybah (8959), Aḥmad, (7148), `Abd Ibn Ḥumayd (1430) and an-Nasā'ī in *Al-Kubrā* (2427)

¹¹ **Translator's note:** *Munqatī* or *inqīṭā* refers to a break or disconnect in the *isnād*, where it is known there should be a narrator in between two existing narrators in the *isnād*.

[6]

The ḥadīth of `Abd-ul-Ālāh ibn Bakr: One of our companions; a man named Iyās, told me; attributing a ḥadīth to Sa`id ibn al-Musayyib, from Salmān al-Fārisī, who said:

خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آخِرَ يَوْمٍ مِنْ شَعْبَانَ فَقَالَ: "يَا أَيُّهَا النَّاسُ إِنَّهُ قَدْ أَظَلَّكُمْ شَهْرٌ عَظِيمٌ شَهْرٌ مُبَارَّكٌ فِيهِ لَيْلَةٌ خَيْرٌ مِنَ الْأَلْفِ شَهْرٍ فَرَضَ اللَّهُ صِيَامَهُ وَجَعَلَ قِيَامَ لَيْلَتِهِ تَطْوِعًا. فَمَنْ تَطَوَّعَ فِيهِ بِخِصْلَةٍ مِنَ الْخَيْرِ كَانَ كَمَنْ أَدَى فَرِيضَةً فِيمَا سِوَاهُ. وَمَنْ أَدَى فِيهِ فَرِيضَةً كَانَ كَمَنْ أَدَى سَبْعِينَ فَرِيضَةً. وَهُوَ شَهْرٌ يُزَادُ رِزْقُ الْمُؤْمِنِ فِيهِ. مَنْ فَطَرَ صَائِمًا كَانَ لَهُ عِنْقٌ رَقَبَةٌ وَمَغْفِرَةٌ لِذُنُوبِهِ". قَالَ: "يَا رَسُولَ اللَّهِ لَيْسَ كُلُّنَا يَجُدُّ مَا يُفَطِّرُ الصَّائِمُ". قَالَ: "يُعْطِي اللَّهُ هَذَا التَّوَابَ مَنْ فَطَرَ صَائِمًا عَلَى مَدْفَقَةِ لَبَنٍ أَوْ تَمْرَةٍ أَوْ شَرْبَةٍ مَاءٍ وَمَنْ أَشْبَعَ صَائِمًا كَانَ لَهُ مَغْفِرَةٌ لِذُنُوبِهِ وَسَقَاهُ اللَّهُ مِنْ حَوْضِي شَرْبَةً لَا يَظْمَأُ حَتَّى يَدْخُلَ الْجَنَّةَ وَكَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ عَيْرٍ أَنْ يَنْقُصَ مِنْ أَجْرِهِ شَيْئًا. وَهُوَ شَهْرٌ أَوَّلُهُ رَحْمَةٌ وَأَوْسَطُهُ مَغْفِرَةً وَآخِرُهُ عِنْقٌ مِنَ النَّارِ. وَمَنْ خَفَّ عَنْ مَمْلُوكِهِ فِيهِ أَعْتَقَهُ اللَّهُ مِنَ النَّارِ".

On the last day of Sha`bān, the Messenger of Allāh ﷺ addressed us and said: "O people! A great month is coming to you. A blessed month. In it, there is a night that is better than a thousand months. Allāh Has obligated its fasting and made it voluntary to pray its nights. Whoever draws nearer to Allāh by performing any of the voluntary good deeds in this month shall receive the same reward as there is for performing an obligatory deed at any other time. And whoever performs an obligatory deed in it shall receive the reward of performing seventy obligations at any other time. And it is the month of patience, and the reward for patience is Paradise. And it is the month of equality. And it is a month in which a believer's provisions are increased. Whoever gives food to a fasting person to break his fast, it will be like he freed a slave and he will have his sins forgiven." It was said: "O Messenger of Allāh, not all of us possess the means whereupon we can give a fasting person [provisions] to

break his fast.” He said: “Allāh gives the same reward to the one who gives a fasting person [provisions] to break the fast, a sip of milk, a date, or a drink of water. And whoever feeds a person who was fasting until he is full, it will be a cause for his sins to be forgiven, and Allāh will give him a drink from my Ḥawḍ [cistern], after which he will not be thirsty until he enters Paradise. And he will have the same reward as him [i.e. the fasting person] without his reward being diminished at all. And it is a month; the beginning of which is mercy, the middle of which is forgiveness and the end of which is emancipation from the Fire. And whoever lessens the burden of his bondsmen in it [i.e. this month], Allāh will free him from the Fire.”¹²

[Its *isnād* is *muṭhlam*]

Iyās, the *Shaykh* of ‘Abd-ul-Lāh ibn Bakr, is *majhūl*.

And it was narrated by ‘Alī ibn Zayd ibn Judān, from Sa‘īd ibn al-Musayyib, to the end of the chain.¹³

[*Munkar*]

‘Alī ibn Zayd ibn Judān at-Taymī is nothing; and he used to mix up *ahādīth*.

And the companions of Sa‘īd ibn al-Musayyib were *ḥuffāṭh* (preservers and memorizers of ḥadīth) so where are they concerning this ḥadīth from him?

¹² Collected by al-Ḥārith, as mentioned in *Bughyat al-Bāḥith* (321)

¹³ Collected by Ibn Khuzaymah (1887)

[7]

The ḥadīth of Abū Mu'āwiyah: from Muḥammad ibn 'Amr, from Abū Salamah, from Abū Hurayrah who said, "The Messenger of Allāh ﷺ said:

أَخْصُوا هَلَالَ شَعْبَانَ لِرَمَضَانَ

"Count the (the appearance of) the crescent of Sha'ban for Ramaḍān."¹⁴

[Munkar]

Abū Mu'āwiyah was mistaken in this ḥadīth.

At-Tirmiðī said, "The ḥadīth of Abū Hurayrah is *garīb*;¹⁵ we do not know it like this except from the ḥadīth of Abū Mu'āwiyah. And what is correct is what was narrated from Muḥammad ibn 'Amr, from Abū Salamah, from Abū Hurayrah, from the Prophet ﷺ who said:

لَا تَقْدِمُوا شَهْرَ رَمَضَانَ بِيَوْمٍ وَلَا يَوْمَيْنِ

"Do not precede the month of Ramaḍān by a day nor by two days."

And this is how it was narrated from Yaḥyā ibn Abī Kathīr, from Abū Salamah, from Abū Hurayrah: from the Prophet ﷺ like the ḥadīth of Muḥammad ibn 'Amr al-Laythī."¹⁶

¹⁴ Collected by at-Tirmiðī (687) and at-Tabarānī in *Al-Awsaṭ* (8242)

¹⁵ **Translator's note:** In the classification conventions of Imām at-Tirmiðī, he uses the term *garīb* (amongst other terms) to indicate that the ḥadīth is weak

¹⁶ *Sunan at-Tirmiðī* (3/62)

The *ahādīth* of remembrance and supplication when seeing the new moon of Ramaḍān: There is nothing authentic concerning it

[8]

The ḥadīth of Sulaymān ibn Sufyān al-Madīnī: Bilāl ibn Yaḥyā ibn Ṭalḥah ibn `Ubayd-il-Lāh told us, from his father, from his grandfather:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ: "اللَّهُمَّ أَهِلْهُ عَلَيْنَا
بِالْإِيمَانِ وَالسَّلَامَةِ وَالإِسْلَامِ. رَبِّي وَرَبُّكَ اللَّهُ".

That the when Prophet ﷺ would see the new moon, he would say: "O Allāh, Bring it over us with blessing, faith, security and Islām. My Lord and your Lord is Allāh (Allāhumma ahlilhu `alaynā bil-yumni wal-īmān was-salāmati wal-Islām: Rabbī wa Rabbuka Allāh)." ¹⁷

[Munkar]

Al-`Uqaylī said under the biography of Sulaymān ibn Sufyān: "And he is not supported in it except with a chain which is similar to it in weakness. And there are numerous *ahādīth* concerning the supplication when seeing the new moon, of which this had the best chain of narration, in my opinion. And all of them have weak chains." ¹⁸

And it was narrated by `Abd-ur-Rahmān ibn `Uthmān ibn Ibrāhīm: My father told me from his father and his uncle, from Ibn `Umar, to the end of the chain.

[Munkar]

‘Abd-ur-Rahmān ibn `Uthmān ibn Ibrāhīm: Abū Ḥātim said, "He is weak in ḥadīth. The amount of what he narrates as *musnad*" ¹⁹ terrifies me." ²⁰

¹⁷ Collected by Aḥmad (1397), `Abd ibn Ḥumayd (103), ad-Dārimī (1811), at-Tirmīthī (3451) and Abū Ya`lā (661)

¹⁸ *Ad-Du`afā` al-Kabīr* (5/522)

¹⁹ **Translator's note:** *Musnad*, when referring to an *isnād*, means there is a complete connected chain from the one who is reporting the ḥadīth all the way to the Prophet ﷺ.

²⁰ *Al-Jarḥ wat-Ta`dīl* (5/264)

And his father, `Uthmān ibn Ibrāhīm ibn Ḥātim: Abū Ḥātim said, “His *ahādīth* are to be written. His son `Abd-ur-Rahmān narrated *munkar ahādīth* from him.”²¹

²¹ *Al-Jarḥ wat-Ta`dīl* (6/144)

[9]

The ḥadīth of Zā'īdah ibn Abīr-Ruqād: From Ziyād an-Numayrī, from Anas ibn Mālik who said:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ رَجَبَ قَالَ: "اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَارِكْ لَنَا فِي رَمَضَانَ." وَكَانَ يَقُولُ: "اللَّيْلَةُ الْجُمُعَةُ غَرَاءٌ وَيَوْمُهَا أَزْهَرٌ".

The Prophet ﷺ used to say, when Rajab began: “O Allāh, bless for us Rajab and Sha`bān and bless for us Ramaḍān.” And he used to say: “Friday night is honourable and its day is luminous.”²²

[Munkar]

Zā'īdah Ibn Abir-Ruqād was the only one who narrated it and he is *munkar al-ḥadīth*.²³

Point of benefit: It has become widespread amongst the people: That the Companions of the Prophet ﷺ used to supplicate to Allāh (عَزَّ وَجَلَّ) for six months to let them reach Ramaḍān and that they would supplicate to him for six months to accept it from them.

There is no basis for this from the Companions (رَضِيَ اللَّهُ عَنْهُمْ)

This has only been narrated from some of the *Salaf* [predecessors] who came after the Companions (رَضِيَ اللَّهُ عَنْهُمْ).

²² Collected by `Abd-ul-Lāh ibn Aḥmad (2346)

²³ **Translator's note:** *Munkar al-ḥadīth* is a classification given to one who narrates oddities that no one else follows them in narrating. Narrations from such a person are in most cases rejected.

[10]

The ḥadīth of al-`Alā’ ibn `Abd-ir-Rahmān ibn Ya’qūb: From his father, from Abū Hurayrah who said, “The Messenger of Allāh ﷺ said:

إِذَا انْتَصَفَ شَعْبَانُ فَلَا تَصُومُوا

‘If the middle of Sha`bān comes, then do not fast.’”²⁴

[Munkar]

Al-`Alā’ ibn `Abd-ir-Rahmān was the only one who narrated it. He was criticized for this by `Abd-ur-Rahmān ibn Mahdī, Aḥmad, Abū Zur`ah ar-Rāzī, al-Athram, an-Nasā’ī and al-Khalīlī.

And he was supported in this narration by Muḥammad ibn al-Munkadir, from `Abd-ur-Rahmān ibn Ya’qūb, from Abū Hurayrah.^{25, 26}

At-Ṭabarānī said, “No one narrated this ḥadīth from Muḥammad ibn al-Munkadir other than his son al-Munkadir. And only his son `Abd-ul-Lāh narrated it from him.”

At-Ṭabarānī and Ibn `Adī considered this ḥadīth *munkar*.

²⁴ Collected by `Abd-ur-Razzāq (7325), Ibn Abī Shaybah (9119), Aḥmad (9705), ad-Dārimī (1868), Ibn Mājah (1651), Abū Dāwūd (2337), at-Tirmidhī (738) and an-Nasā’ī (2923)

²⁵ Collected by at-Ṭabarānī in *Al-Awsaṭ* (1936)

²⁶ **Translator’s note:** One may ask: “Why did he say: ‘Al-`Alā’ ibn `Abd-ir-Rahmān was the only one who narrated it.’ Then say: ‘And he was supported in this narration by Muḥammad ibn al-Munkadir...’ Does this not show that the first statement is incorrect?” The answer is: No, because although there is a narration in which there appears to be support (i.e. a second narration), it is not authentic. This is due to the defects mentioned above by Imām At-Ṭabarānī.

Sufficing with the testimony of one person in seeing the new moon: There is nothing authentic concerning it

[11]

The ḥadīth of Marwān ibn Muḥammad: From `Abd-ul-Lāh Ibn Wahb, from Yaḥyā ibn Sālim, from Abū Bakr ibn Nafī` , from his father, from Ibn `Umar (رضي الله عنه) who said:

تَرَاءَى النَّاسُ الْهِلَالَ فَأَخْبَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي رَأَيْتُهُ فَصَامَ
وَأَمَرَ النَّاسَ بِالصِّيَامِ

“The people looked for the new moon, so I informed the Messenger of Allāh γ that I had sighted it. So, he fasted and commanded the people to fast.”²⁷

[Munkar]

Ibn `Adī said, “People other than Mālik narrated from Abū Bakr ibn Nafī` matters which are not *maḥfūth*.”^{28, 29}

And aṭ-Ṭabarānī said, “No one other than Yaḥyā ibn `Abd-il-Lāh ibn Sālim narrated this from Abū Bakr ibn Nafī` . And no one from Yaḥyā except Ibn Wahb. Marwān aṭ-Ṭāṭarī is the only one who narrated it (from him). And it is not narrated from Ibn `Umar except from this chain of narration.”³⁰

Al-Bayhaqī said, “This ḥadīth is considered from amongst the individual narrations of Marwān ibn Muḥammad ad-Dimashqī. Ar-Rabī` ibn Sulaymān narrated it from him.”³¹

²⁷ Collected by ad-Dārimī (1814) and Abū Dāwūd (2342)

²⁸ **Translator's note:** *Maḥfūth* literally means memorized, and when a ḥadīth is considered *maḥfūth* in the terminology of the *muḥaddithīn*, it means that either the *isnād* or the *matn* (main text) of the ḥadīth is considered to be what is known and accepted amongst them as being correct – so in essence, memorized by them.

²⁹ *Al-Kāmil* (9/203)

³⁰ *Al-Awsaṭ* (4/165). And look to *Sunan ad-Dāraqutnī* (2146)

³¹ *As-Sunan al-Kubrā* (4/357)

[12]

The ḥadīth of Ḥusayn ibn ‘Alī: From Zā’idah, from Simāk, from ‘Ikrimah, from Ibn ‘Abbās who said:

جاءَ رَجُلٌ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ الْهِلَالَ الْيَلَيْلَةَ." قَالَ: "تَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؟" قَالَ: "نَعَمْ." قَالَ: "يَا بَلَالُ نَادِ فِي النَّاسِ يَصُومُوا غَدَاءً."

"A Bedouin man came to the Prophet ﷺ and said: 'O Messenger of Allāh, I have seen the new moon tonight.' He said: 'Do you bear witness that none has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh?' He said: 'Yes.' He said: 'O Bilal, announce to the people that they should fast tomorrow.'"³²

[Defective due to *irsāl*]³³

At-Tirmīthī said: "There is a dispute concerning the ḥadīth of Ibn ‘Abbās. Sufyān ath-Thawrī and others narrated it from Simāk, from ‘Ikrimah, from the Prophet ﷺ in *mursal* form. And the majority of the companions of Simāk narrated it from Simāk, from ‘Ikrimah, from the Prophet ﷺ in *mursal* form."³⁴

And there is nothing authentic related to sufficing with one witness in seeing the new moon.

And what is correct is that it is not accepted except by the sighting of two just people.

And this is what is confirmed from the Prophet ﷺ.

³² Collected by Ibn Abī Shaybah (9560), ad-Dārimī (1815), Ibn Mājah (1652), Abū Dāwūd (2340), at-Tirmīthī (691), an-Nasā’ī (2433), and Abū Ya’lā (2529)

³³ **Translator's note:** In brief, an *isnād* that is *mursal* or contains *irsāl* means that a *Tābi’ī* is narrating the ḥadīth directly from the Prophet ﷺ though he never met or heard the Prophet ﷺ. The *Šahābī* (and possible other *Tābi’ī* or *Tābi’īn*) between him and the Prophet ﷺ is not mentioned, so it is not known who the *Tābi’ī* narrated this ḥadīth from. The most correct opinion concerning a *mursal* ḥadīth is that in most cases, it is weak and cannot be used as evidence.

³⁴ *Al-Jāmi’* (3/66)

The fast is the day the people fast, the breaking of the fast is the day the people break their fast, and the sacrifice is the day the people sacrifice: There is nothing authentic concerning it

[13]

The ḥadīth of `Abd-ul-Lāh ibn Ja`far: From `Uthmān ibn Muḥammad, from Sa`īd al-Maqbūrī, from Abū Hurayrah that the Prophet ﷺ said:

الصَّوْمُ يَوْمٌ تَصُومُونَ. وَالْفِطْرُ يَوْمٌ تُفْطِرُونَ. وَالْأَضْحَى يَوْمٌ تُضَحِّونَ

“The fast is the day the people fast, the breaking of the fast is the day the people break their fast, and the sacrifice is the day the people sacrifice.”³⁵

[Munkar]

‘Uthmān Ibn Muḥammad al-Akhnāsī is not very strong. And Ibn Ḥibbān said, “His *aḥādīth* are taken into consideration when they are not from the narration of al-Makhramī from him, because al-Makhramī is nothing when it comes to *aḥādīth*.”³⁶

And this ḥadīth is from the narration of `Abd-ul-Lāh ibn Ja`far al-Makhramī from him.

And Muḥammad ibn `Umar al-Muqrī narrated it: Ishāq ibn `Isā told us, saying: Ḥammād ibn Zayd told us: From Ayyūb, from Muḥammad ibn Sīrīn, from Abū Hurayrah who said, “The Messenger of Allāh ﷺ said:

الْفِطْرُ يَوْمٌ تُفْطِرُونَ. وَالْأَضْحَى يَوْمٌ تُضَحِّونَ

“The breaking of the fast is the day the people break their fast, and the sacrifice is the day the people sacrifice.”³⁷

[Munkar]

³⁵ Collected by at-Tirmidhī (697)

³⁶ *Ath-Thuqāt* by Ibn Ḥibbān (7/203)

³⁷ Collected by Ibn Mājah (1660)

Muhammad ibn 'Amr al-Muqrī' is *majhūl*.

And Muhammad ibn 'Ubayd narrated it: Ḥammād told us: Regarding the ḥadīth of Ayyūb, from Muhammad ibn al-Munkadir, from Abū Hurayrah, similar to it.³⁸

Yaḥyā ibn Ma`īn said, "Muhammad ibn al-Munkadir did not hear from Abū Hurayrah."³⁹

And Ad-Dāraquṭnī said, "There is a dispute concerning it being narrated in *marfū'*⁴⁰ form from Ibn al-Munkadir, as it was narrated in *marfū`* form by Rawḥ ibn al-Qāsim and Ma`mar."⁴¹

And Ibn 'Uyaynah narrated it from Ibn al-Munkadir, from the Prophet ﷺ in *mursal* form; he did not mention Abū Hurayrah."⁴²

And it was narrated by Yaḥyā ibn al-Yamān, from Ma`mar, from Muhammad ibn al-Munkadir, from 'Ā'ishah, similarly, in *marfū'* form.⁴³

Yaḥyā ibn al-Yamān is weak and makes many mistakes. And what is correct is the path of Abū Hurayrah in *munqati`* (severed) form.

Al-Bukhārī said, "Muhammad ibn al-Munkadir did not hear from 'Ā'ishah."⁴⁴

And al-Bazzār said, "Muhammad ibn al-Munkadir did not hear from 'Ā'ishah."⁴⁵

And there is nothing authentic concerning this (ḥadīth).

³⁸ Collected by Abū Dāwūd (2324)

³⁹ *Al-Marāṣil* (693)

⁴⁰ **Translator's note:** A narration that is *marfū`* means it is attributed to the Prophet ﷺ.

⁴¹ *Al-'Ilal* by Ad-Dāraquṭnī (10/62)

⁴² *Al-'Ilal* (1867)

⁴³ Collected by At-Tirmidhī (802)

⁴⁴ *Tartīb 'Ilal at-Tirmidhī* (219)

⁴⁵ *Kashf al-Astār* (74)

[14]

The ḥadīth of Abū Qutaybah: Who said, “We were informed by al-Mufaddal ibn Faḍālah, who said, ‘We were informed by Sālim, Abū ‘Ubayd-il-Lāh ibn Sālim, from Abūl-Malīḥ, from his father (رضي الله عنه) that the Prophet ﷺ said:

صُومُوا مِنْ وَضَحٍ إِلَى وَضَحٍ

“Fast from brightness until brightness.”⁴⁶

[Munkar]

Al-Bazzār said, “We don’t know anyone who narrated this ḥadīth other than Abū Qutaybah.”⁴⁷

And aṭ-Ṭabarānī said, “No one narrated this ḥadīth from Abūl-Malīḥ except Sālim, and no one from Sālim other than Mufaddal; Abū Qutaybah was alone [in narrating] this [from him].”⁴⁸

The ḥadīth that is *maḥfūṭh* and confirmed is:

إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ عُمِّ عَيْنُكُمْ فَعُدُّوا ثَلَاثِينَ

“If you see it [meaning the new crescent], then fast. And if you see it, then break the fast. And if it is concealed for you, then count thirty [days for the month].”

It has come [reported as such] from the path of Abū Hurayrah, Ibn ‘Umar, and Jābir – may Allāh be pleased with them all.

[Ṣaḥīḥ (authentic)]

⁴⁶ Collected by al-Bazzār (2335)

⁴⁷ *Musnad al-Bazzār* (6/324)

⁴⁸ *Al-Mu’jam al-Awsat* (3/192)

[15]

The ḥadīth of `Abd-ul-Lāh ibn Abī Bakr and `Abd-ul-Melik ibn `Abdil-`Azīz ibn Jurayj: From ibn Shihāb, from Sālim ibn `Abd-il-Lāh, from his father, from Ḥafṣah, from the Prophet ﷺ who said:

مَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ

“Whoever did not decide to fast before *Fajr* then there is no fast for him.”⁴⁹

[Defective due to being *mawqūf*]⁵⁰

Abū Dāwūd said, “And Ma`mar, az-Zubaydī, Ibn `Uyaynah, and Yūnus al-Aylī narrated it in *mawqūf* form upon Ḥafṣah; all from az-Zuhrī.”⁵¹

And Abū Ḥātim said, “And it has been narrated from az-Zuhrī, from Ḥamzah Ibn `Abd-il-Lāh ibn `Umar, from Ḥafṣah, from her statement, not in *marfū'* form. And in my opinion, this is more correct. And Allāh knows best.”⁵²

And at-Tirmīthī said, “And it has been narrated from Nafī`, from Ibn `Umar from his statement, and it is more correct. Also, this ḥadīth has been narrated from az-Zuhrī in *mawqūf* form.”

And an-Nasā'ī said, “And what is correct, in our opinion, is the *mawqūf* narration, and it is not authentic in *marfū'* form, And Allāh knows best. This is because Yaḥyā ibn Ayyūb is not very strong. And the ḥadīth of Ibn Jurayj, from Az-Zuhrī is not *maḥfūṭh*, and Allāh knows best. Mālik narrated it in *mursal* form.”⁵³

And Ibn Lahī`ah narrated it: `Abd-ul-Lāh ibn Abī Bakr told us, from ibn Shihāb, from Sālim, from Ḥafṣah, from the Prophet ﷺ.⁵⁴

And Ibn Lahī`ah is *munkar al-ḥadīth*.

⁴⁹ Collected by Abū Dāwūd (2454), at-Tirmīthī (730) and an-Nasā'ī (2653)

⁵⁰ **Translator's note:** A *mawqūf* ḥadīth means the narration is actually the words or actions of the *Šahābī* and not the the Prophet ﷺ.

⁵¹ *Sunan Abī Dāwūd* (2/329)

⁵² *Ilal al-Ḥadīth* (654)

⁵³ *As-Sunan al-Kubrā* by an-Nasā'ī (2661)

⁵⁴ Collected by Ahmad (26989)

There is nothing authentic from the Prophet ﷺ that he ate after the *athān*

[16]

The ḥadīth of Ḥammād ibn Salamah: From Muḥammad ibn ‘Amr, from Abū Salamah, from Abū Hurayrah, from the Prophet ﷺ; and from Yūnus, from al-Ḥasan, from the Prophet ﷺ who said:

إِذَا سَمِعَ أَحَدُكُمُ الْأَذَانَ وَالْإِنَاءَ عَلَى يَدِهِ فَلَا يَدْعُهُ حَتَّى يَقْضِيَ مِنْهُ

“If any of you hears the call to the prayer while he has a vessel in his hand, he should not lay it down until he fulfils his need from it.”⁵⁵

[Muḍṭarib]⁵⁶

And Ḥammād narrated it from ‘Ammār ibn Abī ‘Ammār, from Abū Hurayrah in *marfū’* form.⁵⁷

Abū Ḥātim said, “Both *ahādīth* are not authentic.”⁵⁸

And Ibn ‘Uyaynah narrated it from Isrā’īl Abū Mūsā, from al-Ḥasan in *mursal* form.⁵⁹

And Ḥammād ibn Salamah narrated it from Yūnus, from al-Ḥasan in *mursal* form.⁶⁰

And it is what is *mahfūth*.

⁵⁵ Collected by Ahmad (9468) and Abū Dāwūd (2350)

⁵⁶ **Translator’s note:** An *isnād* or *matn* that is *muḍṭarib* or contains *iḍṭirāb* means there is confusion concerning it due to it being narrated different ways, and the scholars of ḥadīth are not able to determine which way is confirmed. Such a narration is rejected by the *muḥaddithīn*.

⁵⁷ Collected by Ahmad (10638)

⁵⁸ *Ilal al-Ḥadīth* by Ibn Abī Ḥātim 2/236

⁵⁹ Collected by ‘Abd-ur-Razzāq (7369)

⁶⁰ Collected by Ahmad (9468)

[17]

The ḥadīth of Ibn Lahī`ah: From Abūz-Zubayr who said:

سَأَلْتُ جَابِرًا عَنِ الرَّجُلِ يُرِيدُ الصَّيَامَ وَالْإِنَاءَ عَلَى يَدِهِ لِيَشْرَبَ مِنْهُ فَيَسْمَعُ
النِّدَاءَ. قَالَ جَابِرٌ: كُنَّا نُحَدِّثُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لِيَشْرَبْ."

I asked Jābir about a man who wanted to fast and had a vessel in his hand to drink from, then he hears the call (to prayer). Jābir said: "We used to say that the Prophet ﷺ said: 'He should drink.'"⁶¹

[Da`īf (weak)]

‘Abd-ul-Lāh ibn Lahī`ah was weakened by Yaḥyā ibn Sa`īd al-Qaṭṭān and others. And the rest of ḥadīth critics are of the opinion that his *ahādīth* are not used as proof.

⁶¹ Collected by Aḥmad (14814)

[18]

The ḥadīth of Ja`far ibn Burqān: From Shaddād, the freed slave of `Iyād ibn `Āmir, from Bilāl:

أَنَّهُ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْذِنُهُ بِالصَّلَاةِ فَوَجَدَهُ يَتَسَحَّرُ فِي
مَسْجِدِ بَيْتِهِ

That he came to the Prophet ﷺ to call him to the prayer and he found him eating *suhūr* (pre-dawn meal) in the masjid of his home.⁶²

[Its *isnād* is *muṭhlam*]

Shaddād, the freed slave of `Iyād ibn `Āmir is *majhūl*. And he did not hear from Bilāl.

And Isrā’īl narrated it from Abū Iṣhāq, from `Abd-ul-Lāh ibn Ma`qil al-Muzanī, from Bilāl.⁶³

[*Munkar*]

‘Abd-ul-Lāh ibn Ma`qil al-Muzanī did not hear from Bilāl.

And Isrā’īl, his narrations from Abū Iṣhāq were at the end of his (i.e. Abū Iṣhāq’s life).⁶⁴

⁶² Collected by (24398)

⁶³ Collected by Aḥmad (24386)

⁶⁴ **Translator’s note:** Toward the end of his life, Abū Iṣhāq’s memory began to change and was weak, as was mentioned by Aḥmad ibn Ḥambal and Abū Ḥātim ar-Rāzī.

[19]

The ḥadīth of `Āsim: From Zirr, from Ḥuthayfah who said:

كَانَ بِلَالٌ يَأْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَسْحَرُ. وَإِنِّي لَأُبْصِرُ مَوَاقِعَ نَبْلِي. قَلْتُ: "أَبَعْدَ الصُّبْحِ؟" قَالَ: "بَعْدَ الصُّبْحِ إِلَّا أَنَّهَا لَمْ تَطْلُعِ الشَّمْسُ."

"Bilāl used to go to the Prophet ﷺ while he was having his predawn meal, and I was able to see the marks of where my arrows landed." I asked: "Was it after dawn?" He said: "After dawn, however, the sun had not yet risen."⁶⁵

[Defective due to being *mawqūf*]

Shu`bah narrated it from `Adī who said, "I heard Zirr ibn Ḥubaysh saying:

تَسَهَّرْتُ مَعَ حُذِيفَةَ ثُمَّ خَرَجْنَا إِلَى الصَّلَاةِ فَلَمَّا أَتَيْنَا الْمَسْجِدَ صَلَّيْنَا رَكْعَتَيْنِ وَأُقِيمَتِ الصَّلَاةُ وَلَيْسَ بَيْنَهُمَا إِلَّا هُنَيْهَةٌ

"I ate the *suhūr* (pre-dawn meal) with Ḥuthayfah, then we went out to the prayer. When we reached the masjid, we prayed two *rak`āt* and the *iqāmah* for the prayer was made. And there was only a small amount of time between them."⁶⁶

After the narration, an-Nasā'ī said, "And we do not know of anyone who narrated it in *marfū'* form other than `Āsim."⁶⁷

⁶⁵ Collected by Aḥmad (23753), Ibn Mājah (1695), and an-Nasā'ī (2473)

⁶⁶ Collected by an-Nasā'ī (2474)

⁶⁷ Al-Kubrā (2475) and *Tuhfat al-Ashrāf* (3325)

[20]

The ḥadīth of al-Ḥusayn ibn Wāqid: From Abū Ḍālib, from Abū Umāmah who said:

أَقِيمَتِ الصَّلَاةُ وَالْإِنَاءُ فِي يَدِ عُمَرَ. قَالَ: "أَشْرِبُهَا يَا رَسُولَ اللَّهِ؟" قَالَ: "نَعَمْ." فَشَرِبَهَا

"The Iqāmah for the prayer was performed while 'Umar had a vessel in his hand, so he asked: 'Should I drink from it, O Messenger of Allāh?' He said: 'Yes.' So, he drank from it."⁶⁸

[Munkar]

Abū Ḍālib is *munkar al-ḥadīth*.

And there is nothing authentic from the Prophet ﷺ that he ate after the *āthān*, but it has come from Abū Bakr, 'Alī, and Hūthayfah that they ate after the *āthān*.

⁶⁸ Aṭ-Ṭabarī in *At-Tafsīr* (3/259)

[21]

The ḥadīth of `Aṭā': From Zayd ibn Khālid al-Juhanī, from the Prophet ﷺ who said:

مَنْ فَطَرَ صَائِمًا كُتِبَ لَهُ مِثْلُ أَجْرِهِ إِلَّا أَنَّهُ لَا يَنْفَعُ مِنْ أَجْرِ الصَّائِمِ شَيْءٌ

“Whoever provides the food for a fasting person to break his fast with, he will have written for him the same reward as him (i.e. the fasting person), without anything being diminished from the reward of the fasting person.”⁶⁹

[Defective due to *inqīṭā'*]

‘Aṭā’ ibn Abī Rabāḥ did not hear from Zayd ibn Khālid al-Juhanī.

⁶⁹ Collected by `Abd-ur-Razzāq (7905), al-Ḥumaydī (837), Ibn Abī Shaybah (6510), Aḥmad (17155), `Abd ibn Ḥumayd (275 and 276), ad-Dārimī (1826), Ibn Mājah (1746 and 2759), at-Tirmiṭhī (807), and an-Nasā'ī in *Al-Kubrā* (3316)

[22]

The ḥadīth of Sulaymān ibn Abī ‘Uthmān: From `Adī ibn Ḥātim al-Ḥimṣī, from Abū Ṭharr who said, “The Messenger of Allāh ﷺ said:

لَا تَرَالْأَمَّةِ بِخَيْرٍ مَا عَجَّلُوا إِلْفَطَارَ وَأَخْرُوا السُّحُورَ

‘My Ummah will not cease to be in a state of goodness as long as they rush to break their fast and delay their pre-dawn meal.’”⁷⁰

[Its *isnād* is *muṭhlam*]

Sulaymān ibn Abī ‘Uthmān at-Tajībī is *majhūl*, and he is the only one who narrated it with this phrasing.

Al-Bukhārī said, “Sulaymān ibn Abī ‘Uthmān at-Tajībī, from Ḥātim ibn `Adī, whom Sālim ibn Ḥaylān narrated from, is a *majhūl* chain of narration.”⁷¹

And `Adī Ibn Ḥātim - and it is said: Ḥātim Ibn `Adī - is *majhūl*.

And Abū Ḥātim followed him (i.e. the opinion of Al-Bukhārī), as his son said, “Sulaymān ibn Abī ‘Uthmān at-Tajībī narrating from `Adī ibn Ḥātim; Sālim ibn Ghaylān narrated from him. I heard my father say that. And I heard him say: ‘They are *majhūl*.’”⁷²

And the ḥadīth is *maḥfūth* from a number of narrators, from Abū Hāzim, from Sahl ibn Sa`d, that the Messenger of Allāh ﷺ said:

لَا يَرَالنَّاسُ بِخَيْرٍ مَا عَجَّلُوا إِلْفِطَارَ

“The people will not cease to be in a state of goodness as long as they rush to break the fast.”⁷³

⁷⁰ Collected by Aḥmad (21637) and al-Bukhārī in *At-Tārīkh al-Kabīr* (4/117)

⁷¹ *At-Tārīkh al-Kabīr* (4/29)

⁷² *Al-Jarh wat-Ta`dīl* (589)

⁷³ Collected by Mālik (790), `Abd-ur-Razzāq (7592), Ibn Abī Shaybah (9046), Aḥmad (23258), `Abd ibn Ḥumayd (458), ad-Dārimī (1823), al-Bukhārī (1957), Muslim (2522), Ibn Mājah (1697), at-Tirmidhī (699), an-Nasā’ī (3298) and Abū Ya’lā (7511)

And it does not contain the phrase "...and delay the pre-dawn meal."

The supplication of the one fasting being answered: There is nothing confirmed textually concerning it

[23]

The ḥadīth of Isḥāq ibn ‘Ubayd-il-Lāh al-Madanī: Who said, “I heard ‘Abd-ul-Lāh ibn Abī Mulaykah saying, ‘I heard ‘Abd-ul-Lāh ibn ‘Amr ibn al-‘Āṣ saying, ‘I heard the Messenger of Allāh ﷺ say:

إِنَّ لِلصَّائِمِ عِنْدَ فِطْرِهِ لَدَعْوَةً مَا تُرِدُ

‘Indeed, when the fasting person breaks his fast, he has a supplication which will not be rejected’”⁷⁴

[Its *isnād* is *muṭhlam*]

Isḥāq ibn ‘Ubayd-il-Lāh al-Madanī is *majhūl*.

⁷⁴ Collected by Ibn Mājah (1753)

[24]

The ḥadīth of Sa`d, Abī-Mujāhid at-Ṭā’ī: From Abī Mudillah, from Abū Hurayrah (رضي الله عنه) who said, “The Messenger of Allāh ﷺ said:

ثَلَاثٌ لَا يُرَدُّ لَهُمْ دَعْوَةُ: الصَّائِمُ حَتَّىٰ يُفْطَرَ وَإِمَامُ عَادِلٍ وَدَعْوَةُ الْمَظْلُومِ

‘There are three whose supplication is not rejected: The just ruler, the fasting person when he breaks his fast, and the supplication of the wronged person.’⁷⁵

Abū Mudillah is the freed slave of the Mother of the Believers `Ā’ishah: There is some *jahālah* [unknown status] concerning him, and this chain of narration cannot be accepted from Abū Hurayrah due to the *iḍṭirāb* contained in the text of the ḥadīth.

For it was narrated by Ḥamzah az-Zayyāt, from Ziyād at-Ṭā’ī, from Abū Hurayrah, from the Prophet ﷺ who said:

ثَلَاثَةٌ لَا يُرَدُّ دُعَاؤُهُمْ: إِمَامٌ عَادِلٌ وَالصَّائِمُ حَتَّىٰ يُفْطَرَ وَدَعْوَةُ الْمَظْلُومِ

‘There are three whose supplication is not rejected: The just leader, the fasting person until he breaks his fast, and the supplication of the wronged person.’⁷⁶

And at-Tirmīthī said, “This ḥadīth; its chain is not very strong, and it is not connected in my opinion.”⁷⁷

I say: And he (رحمه الله) was correct, because:

It was narrated by `Abd-ul-Lāh ibn al-Mubārak who said, “Ḥamzah az-Zayyāt informed us from Sa`d at-Ṭā’ī, who informed him from a man from Abū Hurayrah, with the same ḥadīth.”⁷⁸

⁷⁵ Collected by at-Tayālī (2707), Ishāq ibn Rāhwayh (300), Aḥmad (9743), Ibn Mājah (1752) and at-Tirmīthī (3598)

⁷⁶ Collected by ad-Dabbī in *Ad-Du’ā’* (pg. 317) and at-Tirmīthī (2526)

⁷⁷ Al-Jāmi` by at-Tirmīthī (4/673)

⁷⁸ Az-Zuhd by Ibn al-Mubārak (1075)

And it was narrated in condensed form by Abū Ma`shar al-Madanī, from Sa`īd ibn Abī Sa`īd al-Maqburī, from Abū Hurayrah who said, “The Messenger of Allāh ﷺ said:

دَعْوَةُ الْمُظْلُومِ مُسْتَجَابَةٌ وَإِنْ كَانَ فَاجِرًا، فَفُجُورُهُ عَلَى نَفْسِهِ

“The supplication of the wronged person is answered, even if he is a wicked person, because his wickedness is restricted to himself.”⁷⁹

Abū Ma`shar al-Madanī:

Yahyā ibn Sa`īd said, “What he – meaning Sa`īd ibn Abī Sa`īd al-Maqburī – narrates from Abū Hurayrah; the one whose ḥadīth is the weakest from him is Abū Ma`shar.”⁸⁰

And Ibn al-Madīnī said, “He is a weak *shaykh*. And he used to narrate *munkar aḥādīth* from al-Maqburī and Nāfi`.”⁸¹

Therefore, the ḥadīth does not have any chain that does not contain a defect. And the texts of the ḥadīth are *mudṭarib*.

And fasting is from the greatest means of drawing nearer to Allāh (تعالى), and there is hope that during it, supplication would be answered.

⁷⁹ Collected by aṭ-Ṭayālīsī (2450) and al-Kharā’iṭī in *Masāwi’ al-Akhīlāq* (588)

⁸⁰ *Al-Ilal* (602)

⁸¹ *Su’ālāt Ibni Abī Shaybah li Ibni al-Madīnī* (pg. 100-101)

There is nothing authentic concerning specific supplications to be said when breaking the fast, other than the supplications of eating

[25]

The ḥadīth of al-Ḥusayn ibn Wāqid: Who said, “We were informed by Marwān – meaning ibn Sālim al-Muqaffa` - who said, ‘I saw Ibn ‘Umar grasping his beard and cutting what exceeded the hand [grasp] and he said, ‘When the Messenger of Allāh ﷺ used to break his fast, he said:

ذَهَبَ الظَّمَاءُ وَابْتَلَتِ الْعُرُوقُ، وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

“The thirst has gone, the arteries are moist, and the reward is confirmed - Allāh willing [Thahab aṭh-ṭhama’u, wabtallat al-‘urūqu, wa thabata al-ajru in shā’ Allāh].”⁸²

[Munkar]

Abū Ḥātim ar-Rāzī said, “Marwān al-Muqaffa` narrated from Ibn ‘Umar a ḥadīth in *marfū`* form, which was narrated from him by Ḥusayn ibn Wāqid. And I do not know if he is Marwān the servant of Hind – meaning Bint al-Muhallab – or other than him?”⁸³

And ad-Dāraquṭnī said, “Al-Ḥusayn ibn Wāqid was alone in narrating this.”⁸⁴

⁸² Collected by Abū Dāwūd (2357) and an-Nasā’ī (3315)

⁸³ Al-Jarḥ wat-Ta’dīl (8/271)

⁸⁴ As-Sunan (2279)

[26]

The ḥadīth of Sufyān: From Ḥuṣayn, from Mu`āth ibn Jabal who said, “Whenever the Prophet ﷺ broke his fast, he used to say:

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

“O Allāh, for you I have fasted, and upon Your provisions I have broken my fast [Allāhumma laka šumtu, wa `alā rizqika aftartu].”⁸⁵

[Munkar]

This Mu`āth is not Mu`āth ibn Jabal; rather, he is Mu`āth Abī Zuhrah.

For it was narrated by Hushaym and Muḥammad ibn Fuḍayl from Ḥuṣayn, from Abī Zuhrah in *mursal* form.⁸⁶

And Abū Dāwūd named him Mu`āth ibn Zuhrah.⁸⁷

And Abū Zuhrah, he is ad-Ḍabbī, a *Tābi`ī* who Ḥuṣayn ibn `Abd-ir-Rahmān as-Sulamī al-Kūfī narrated from. There is an unknown element to him.

Furthermore, it is *munqaṭi`*.

For ath-Thawrī narrated it from Ḥuṣayn, from a man, from Mu`āth.⁸⁸

And it was narrated by Ismā`īl ibn `Amr al-Bajalī [who said], “We were informed by Dāwūd ibn az-Zibriqān [who said], ‘We were informed by Shu`bah, from Thābit al-Bunānī, from Anas ibn Mālik in *marfu`* form with [the same].’”⁸⁹

[Munkar]

Ismā`īl ibn `Amr al-Bajalī is weak.

⁸⁵ Collected by Ibn al-Mubārak in *Az-Zuhd* (1410)

⁸⁶ Collected by ad-Ḍabbī in *Ad-Du`ā`* (66), Ibn Abī Shaybah (9744), and Abū Dāwūd (2358)

⁸⁷ *Sunan Abī Dāwūd* (2358)

⁸⁸ Collected by al-Bayhaqī in *Faḍā'il al-Awqāt* (pg. 302)

⁸⁹ Collected by at-Ṭabarānī in *Al-Awsat* (7549)

And Dāwūd ibn az-Zibriqān is abandoned.

Aṭ-Ṭabarānī said, “None narrated this ḥadīth from Shu’bah other than Dāwūd ibn az-Zibriqān. Ismā’īl ibn ‘Amr was alone in narrating it.”⁹⁰

Therefore, there is nothing authentic concerning a specific *ṭhikr* (remembrance) that is said when breaking the fast other than the [general] *āthkār* (remembrances) for [eating] food.

⁹⁰ *Al-Mu’jam al-Awsat* (7/298)

**There is nothing authentic concerning the encouragement to break
the fast with a specific type of food**

[27]

The ḥadīth of Ḥafṣah bint Sīrīn: From ar-Rabbāb Umm ar-Rā’iḥ bint Ṣulay` , from Salmān ibn ‘Āmir who said, “The Messenger of Allāh ﷺ said:

إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفْطِرْ بِتَمْرٍ، فَإِنْ لَمْ يَجِدْ فَلْيُفْطِرْ بِمَاءً، فَإِنَّ الْمَاءَ طَهُورٌ

‘If one of you breaks his fast, then let him break his fast with dried dates. If he cannot find dried dates, then let him break his fast with water; for truly water is purifying.’”⁹¹

[Its *isnād* is *muṭhlam*]

Ar-Rabāb umm ar-Rā’iḥ bint Ṣulay` is *majhūlah* [unknown].

⁹¹ Collected by ‘Abd-ur-Razzāq (7587), al-Ḥumaydī (843), Ibn Abī Shaybah (9889, 9890), and Aḥmad (16328)

[28]

The ḥadīth of `Abd-ur-Razzāq: [Who said], “We were informed by Ja`far ibn Sulaymān who said, ‘We were informed by Thābit al-Bunānī, from Anas ibn Mālik who said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ عَلَى رُطَبَاتٍ قَبْلَ أَنْ يُصَلِّيَ، فَإِنْ لَمْ يَكُنْ رُطَبَاتٌ فَتَمَرَاتٌ، فَإِنْ لَمْ يَكُنْ تَمَرَاتٌ حَسَّا حَسَوَاتٍ مِنْ مَاءٍ

The Messenger of Allāh ﷺ used to break his fast with fresh dates before performing the prayer. If there were no fresh dates, then with dried dates. And if there were no dried dates, then he would take a few sips of water.⁹²

[Munkar]

Abū Zur`ah and Abū Ḥātim said, “We do not know anyone who narrated this ḥadīth other than `Abd-ur-Razzāq, and we do not know from where `Abd-ur-Razzāq came [up with this narration].” And Abū Zur`ah said, “I do not know what this ḥadīth is. No one narrated it in *marfū`* form other than [what is found in] the ḥadīth of `Abd-ur-Razzāq.”⁹³

His statement, “No one narrated it in *marfū`* form” meaning Ja`far ibn Sulaymān.

And it was classed as *munkar* by al-Bazzār⁹⁴ and Ibn `Adī⁹⁵.

⁹² Collected by Aḥmad (12705) and Abū Dāwūd by way of him (2356), and at-Tirmidī (696)

⁹³ *Ilal al-Ḥadīth li Ibn Abī Ḥātim* (3/7).

⁹⁴ *Musnad al-Bazzār* (6875)

⁹⁵ *Al-Kāmil* (2/387)

[29]

The ḥadīth of Ibn Shihāb: From Ḥumayd ibn ‘Abd-ir-Raḥmān ibn ‘Awf, from Abū Hurayrah:

أَنَّ رَجُلًا أَفْطَرَ فِي رَمَضَانَ فَأَمْرَأَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُكَفِّرَ بِعِطْقِ
رَقْبَةِ أَوْ صِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ إِطْعَامِ سِتِّينَ مِسْكِينًا. فَقَالَ: "لَا أَجُدُّ." فَأَتَيَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ تَمْرًا، فَقَالَ: "خُذْ هَذَا فَتَصَدَّقْ بِهِ." فَقَالَ:
"يَا رَسُولَ اللَّهِ مَا أَجُدُّ أَحْوَاجَ مِنِّي." فَضَحِّكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حَتَّى بَدَّتْ أَنْيَابُهُ، ثُمَّ قَالَ: "كُلْهُ."

A man broke his fast [intentionally] during Ramaḍān, so the Messenger of Allāh ﷺ commanded him to emancipate a slave, or fast for two months, or feed sixty poor people. He said, "I cannot find [the provisions to do this]." Then a large basket of dates was brought to the Messenger of Allāh ﷺ, so he said, "Take this and give it to charity." He said, "O Messenger of Allāh, there is none more in need than I." The Messenger of Allāh ﷺ thereupon laughed to the point where his canine teeth became visible and said, "Eat it [yourself]."⁹⁶

[A *sahīh* ḥadīth]

And it was reported by Hishām ibn Sa`d, from az-Zuhrī, from Abū Salamah similar to this from Abū Hurayrah, and he added: "And fast a day in its place."⁹⁷

[It is *munkar*, and there is nothing authentic concerning this]

Hishām ibn Sa`d erred in this.

⁹⁶ Collected by Mālik (815), ‘Abd-ur-Razzāq (7457), al-Ḥumaydī (1038), Ibn Abī Shaybah (9879), Aḥmad (10698), ad-Dārimī (1840), al-Bukhārī (1936), Muslim (2564), Ibn Mājah (1671), Abū Dāwūd (2390), at-Tirmidhī (724), an-Nasā'ī (3101)

⁹⁷ Collected by at-Ṭahāwī in *Muskhil al-Āthār* (4/137) and Abū ‘Awānah in *al-Mustakhraj* (2/206)

And it was narrated by Ḥajjāj ibn Arṭāh, from `Amr ibn Shu`ayb, from his father, from his grandfather.⁹⁸

Sufyān ibn `Abd-il-Melik said, “I heard `Abd-ul-Lāh ibn al-Mubārak saying, ‘Ḥajjāj ibn Arṭāh used to commit *tadlīs*, and he used to inform us with the ḥadīth of `Amr ibn Shu`ayb from that which he was informed by al-`Arzamī, and al-`Arzamī is abandoned; he is not to be taken into account.’”⁹⁹

And it was narrated by al-Muṭṭalib ibn Abī Wadā’ah, from Sa`īd ibn al-Musayyib in *mursal* form.¹⁰⁰

The connected [*isnād*] from Sa`īd ibn al-Musayyib does not have this addition.

And it was narrated by `Abd-ul-Jabbār ibn `Umar who said, “I was informed by Yaḥyā ibn Sa`īd, from Ibn al-Musayyib, from Abī Hurayrah in *marfū`* form with [the ḥadīth]”¹⁰¹

‘Abd-ul-Jabbār ibn `Umar is *munkar al-ḥadīth*; nothing.

And it was reported by Ibn Jurayj, from Nāfi` ibn Jubayr in *mursal* form.¹⁰²

Indeed, the statement that to fast a day in place of it is to be done with the *kaffārah* [expiation] has been confirmed from a number of the *salaf* such as Jābir ibn Zayd, ash-Sha`bī, and Sa`īd ibn Jubayr.

⁹⁸ Collected by Ibn Abī Shaybah (9880) and Aḥmad (6945)

⁹⁹ *Aḍ-Ḍu`afā’ al-Kabīr lil-`Uqaylī* (1/278)

¹⁰⁰ Collected by Ibn Abī Shaybah (9867) and Abū Dāwūd in *Al-Marāsīl* (101)

¹⁰¹ Collected by Ibn Mājah (1671)

¹⁰² Collected by `Abd-ur-Razzāq (7462)

The ḥadīth of applying *kuḥl* (dark eyeliner] during the day of Ramaḍān: There is nothing authentic concerning it

[30]

The ḥadīth of `Abd-ur-Raḥmān ibn an-Nu`mān ibn Ma`bad ibn Hawthah: From his father from his grandfather, from the Prophet ﷺ:

أَنَّهُ أَمَرَ بِالْإِثْمِ الْمُرَوْحِ عِنْدَ النَّوْمِ وَقَالَ: "لِيَنْقِهِ الصَّائِمُ"

That he commanded the use of scented *ithmid*¹⁰³ at the time of sleep, and said, “Let the one who is fasting abstain from it.”¹⁰⁴

There is weakness in `Abd-ur-Raḥmān ibn an-Nu`mān, and his father is *majhūl*.

Abū Dāwūd said, “Yaḥyā ibn Ma`īn said to me, ‘It is a *munkar* ḥadīth.’ – meaning the ḥadīth of the *kuḥl*.”¹⁰⁵

¹⁰³ **Translator's note:** *Ithmid* is a type of stone found in the area of Hijaz, Isfahan, Morocco, and other areas, and it is powdered to make *kuḥl*

¹⁰⁴ Collected by Abū Dāwūd (2377)

¹⁰⁵ *Sunan Abī Dāwūd* (2/310)

[31]

The ḥadīth of `Abd-ur-Rahmān ibn an-Nu`mān, Abī Nu`mān al-Anṣārī: [Who said], “I was informed by my father, from my grandfather – and my grandfather was one who was brought to the Prophet ﷺ who wiped over his head and said:

لَا تَكْتَحِلْ بِالنَّهَارِ وَأَنْتَ صَائِمٌ. اكْتَحِلْ لَيْلًا بِالْإِثْمِدِ، فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُبْثِثُ
الشَّعْرَ

“Do not apply *kuhl* during the day while you are fasting. Apply *kuhl* during the night using *ithmid*, for it clears the vision and makes the hair [lashes] sprout.”¹⁰⁶

There is weakness in `Abd-ur-Rahmān ibn an-Nu`mān, and his father is *majhūl*.

And this is the same ḥadīth that was classed as *munkar* by Ibn Ma`īn. *Id̄tirāb* is found in it from `Abd-ur-Rahmān ibn an-Nu`mān.

¹⁰⁶ Collected by ad-Dārimī (1861)

[32]

The ḥadīth of Sa`īd ibn Abī Sa`īd az-Zubaydī: From Hishām ibn `Urwah, from his father, from 'Ā'ishah who said:

أَكْتَحَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَائِمٌ

“The Messenger of Allāh ﷺ applied *kuḥl* while he was fasting.”¹⁰⁷

Sa`īd ibn Abī Sa`īd az-Zubaydī is accused of lying.

¹⁰⁷ Collected by Ibn Mājah (1678)

[33]

The ḥadīth of al-Hasan ibn `Aṭiyyah: Who said, “We were informed by Abū `Ātikah, from Anas ibn Mālik who said, ‘A man came to the Prophet ﷺ and said:

اشْكُتْ عَيْنِي. أَفَأَكْتَحِلُّ وَأَنَا صَائِمٌ؟ قَالَ: “نَعَمْ.”

‘My eye is bothering me. Should I apply *kuhl* while I am fasting?’ He said, ‘Yes.’”¹⁰⁸

Abū `Ātikah is gone from ḥadīth; he is not *thiqah*.

At-Tirmidhī said, “There is nothing authentic from the Prophet ﷺ regarding this.”¹⁰⁹

¹⁰⁸ Collected by at-Tirmidhī (726)

¹⁰⁹ *Al-Jāmi`* (3/96)

The prohibition of using a *siwāk* during the day of Ramaḍān or its permissibility: There is nothing authentic regarding this

[34]

The ḥadīth of `Āṣim ibn `Ubayd-il-Lāh: From `Abd-il-Lāh ibn `Āmir ibn Rabī`ah, from his father who said:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَا أَعْدُ، وَمَا لَا أَحْصِي يَسْنَاكَ وَهُوَ صَائِمٌ

“I saw the Messenger of Allāh ﷺ - more often than I can count, and more often than I can enumerate - using the *siwāk* while he was fasting.”¹¹⁰

[Munkar]

The ḥadīth of `Āṣim ibn `Ubayd-il-Kāh is not to be used as evidence.

¹¹⁰ Collected by `Abd-ur-Razzāq (7479, 7484), al-Ḥumaydī (141), Ibn Abī Shaybah (9240), Aḥmad (15766, 15776), `Abd ibn Ḥumayd (318), Abū Dāwūd (2364), at-Tirmidhī (725), and Abū Ya`lā (7193)

[35]

The ḥadīth of Mujālid ibn Sa`īd: From ash-Sha`bī, from Masrūq, from `Ā'ishah who said, “The Messenger of Allāh ﷺ said:

مِنْ خَيْرِ خَصَالِ الصَّائِمِ السِّوَّاكُ

‘From the best qualities of one who is fasting is using the *siwāk*.’”¹¹¹

[Munkar]

Mujālid ibn Sa`īd is not *thiqah*, nor is he to be used in consideration.

¹¹¹ Collected by Ibn Mājah (1677)

[36]

The ḥadīth of Kaysān Abī `Umar: From Yazīd ibn Bilāl, from `Alī, from the Prophet ﷺ who said:

إِذَا صُمْتُمْ فَاسْتَأْكُوا بِالْعَدَاءِ وَلَا تَسْتَأْكُوا بِالْعَشِيرِ، فَإِنَّ الصَّائِمَ إِذَا يَبْسُطُ شَفَّاهُ
كَانَ لَهُ نُورٌ يَوْمَ الْقِيَامَةِ

“If you fast, then use the *siwāk* in the early morning and do not use the *siwāk* in the evening, for if the lips of the fasting person become dry, he will have a light for him on the Day of Resurrection.”¹¹²

[It is extremely *munkar*]

Kaysān Abū `Umar is not strong, and whoever is between him and `Alī is not known.

¹¹² Collected by al-Bazzār (2137)

[37]

The ḥadīth of ʻIsā ibn Yūnus: [Who said], “We were informed by Hishām ibn Ḥassān, from Muḥammad ibn Sīrīn, from Abū Hurayrah, who said, ‘The Messenger of Allāh ﷺ said:

مَنْ ذَرَعَهُ الْقَيْءُ فَلَيْسَ عَلَيْهِ قَضَاءُ، وَمَنْ اسْتَقَاءَ عَمْدًا فَلْيَقْضِ

“Whoever is overwhelmed [and forced] to vomit then he does not have to make up [the fast], but whoever intentionally makes himself vomit, then he has to make up [the fast for that day].”¹¹³

[Munkar]

Abū Dāwūd said, “I heard Aḥmad ibn Ḥambal being asked, ‘What is the most authentic concerning this?’ – referring to the one who is overwhelmed [and forced] to vomit while he is fasting. He said, ‘[The report] of Nāfi` from Ibn ‘Umar.’ I said, ‘[What about the] ḥadīth of Hishām from Muḥammad, from Abī Hurayrah?’ He said, ‘It is nothing regarding this; rather, it is the ḥadīth, ‘Whoever eats forgetfully – meaning while he is fasting – then it is Allāh who has given him food and drink.’”¹¹⁴

Al-Bukhārī said, “It is not authentic.”¹¹⁵

And it was reported by ‘Abd-ul-Lāh ibn Sa`īd, from his grandfather, from Abū Hurayrah in *marfū`* form similar to it.¹¹⁶

‘Abd-ul-Lāh ibn Sa`īd ibn Abī Sa`īd al-Maqburī: Yaḥyā al-Qaṭṭān said [concerning him], “His lies became clear to me during a gathering.”¹¹⁷

¹¹³ Collected by Aḥmad (10468), ad-Dārimī (1857), Ibn Mājah (1676), Abū Dāwūd (2380), at-Tirmiṭī (720), and an-Nasā’ī (3117)

¹¹⁴ *Su’ālāt Abī Dāwūd li Aḥmad* (1864)

¹¹⁵ *At-Tārīkh al-Kabīr* (1/91)

¹¹⁶ Collected by Ibn Abī Shaybah (9280) and Abū Ya`lā (6604)

¹¹⁷ *At-Tārīkh al-Kabīr* (5/101)

[38]

The ḥadīth of Yūnus ibn Abī Isḥāq: From Burayd ibn Abī Maryam as-Salūlī, from Abūl-Ḥawrā', from al-Ḥasan from `Alī who said:

عَلِمْنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ أَفُوْلَهُنَّ فِي قُنُوتِ الْوِتْرِ "اللَّهُمَّ
اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّتَ، وَبَارِكْ لِي
فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ؛ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَدْلُ
مَنْ وَالَّيْتَ، تَبَارَكْ رَبَّنَا وَتَعَالَيْتَ"

The Messenger of Allāh ﷺ taught me words to say during the *qunūt* of the *Witr*, "O Allāh guide me among those You have guided, pardon me among those You have pardoned, befriend me among those You have befriended, bless me in what You have granted, and save me from the evil that You decreed. Indeed, You decree and none can pass decree upon You, and truly, he is not humiliated whom You have befriended. Blessed are You our Lord and Exalted. [Allāhumma ihdinī fīman hadayta, wa `āfinī fīman `afayta, wa tawallanī fīman tawallayta, wa bārik lī fīmā a`ṭayta, waqinī sharra mā qaḍayta; fa`innaka taqdī wa lā yuqdā `alayka, wa innahu lā yathillu man wālayta, tabārakta rabbānā wa ta`ālayta]"¹¹⁸

[It is defective]

Yūnus ibn Abī Isḥāq: His *ahādīth* are *muḍṭarib*.

Ibn Khuzaymah said, "This narration was reported by Shu`bah ibn al-Hajjāj, from Buraydah ibn Abī Maryam regarding the story of the *du`ā`* and did not mention the *qunūt* nor the *witr*."¹¹⁹

And he said, "And Shu`bah is more proficient in memorization than many from the likes of Yūnus ibn Abī Isḥāq. And it is not known, did Abū Isḥāq hear this report from Buraydah, or commit *tadlīs* from him. O Allāh, unless it is as some of our scholars profess in that everything Yūnus narrated

¹¹⁸ Collected by `Abd-ur-Razzāq (4984, 4985), Ibn Abī Shaybah (6961), Aḥmad (1718), ad-Dārimī (1713), Ibn Mājah (1178), Abū Dāwūd (1425), at-Tirmīthī (464), an-Nasā'ī (1446), and Abū Ya`lā (6759)

¹¹⁹ *Ṣaḥīḥ Ibn Khuzaymah* (2/151)

from those whom his father Abū Iṣhāq narrated from is what Yūnus heard with his father from those he narrated from.

If the report is indeed confirmed from the Prophet ﷺ, that he commanded the *qunūt* during the *Witr*, or that he performed *qunūt* during the *witr*, then it is not permissible with me to go against the report of Prophet. And I do not know that it is confirmed.”¹²⁰

And he said, “Indeed, az-Zuhrī narrated from Sa`īd ibn al-Musayyib and Abī Salamah ibn `Abd-ir-Raḥmān, from Abū Hurayrah that the Prophet ﷺ did not perform *qunūt* except to supplicate for a people against a people.”¹²¹

Therefore, nothing is authentic from the Prophet ﷺ concerning *qunūt* during the *Witr*.

Rather, what is confirmed is *qunūt* from the Companions, may Allāh be pleased with them, during the second half of Ramaḍān.

Point of benefit:

Rulings concerning the *qiyām* [standing in night prayers] in congregation from the Prophet ﷺ

(There is no authentic ḥadīth concerning this)

It is confirmed that he ﷺ prayed with them in congregation and then abandoned this.

And it is authentic that the Prophet ﷺ performed *qiyām* by praying eleven *raka`āt*.

And it is authentic that he ﷺ recited *al-Baqarah*, Āli `Imrān, *al-Mā`idah*, and *an-Nisā'* during the *qiyām*.

And it is confirmed that the *Šaḥābah* used to prayer twenty *raka`āt*, and it is confirmed that they used to recite hundreds of *āyāt* [verses].

¹²⁰ *Šaḥīḥ Ibn Khuzaymah* (2/152)

¹²¹ *Šaḥīḥ Ibn Khuzaymah* (2/153)

[39]

[The ḥadīth of Muḥammad ibn ‘Amr, az-Zuhrī, and Yaḥyā ibn Abī Kathīr: From Abū Salamah, from Abū Hurayrah that the Prophet ﷺ said:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ
إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

“Whoever fasts Ramaḍān with faith and counting [on reward from Allāh], his previous sins will be forgiven. And whoever stands during *Laylat-ul-Qadr* (in prayer) with faith and counting [on reward from Allāh], his previous sins will be forgiven.”¹²²

[A *sahīh* ḥadīth]

And it was reported by Ḥammād ibn Salamah, from Muḥammad ibn ‘Amr, from Abū Salamah, from Abū Hurayrah that the Messenger of Allāh ﷺ [said]..., and in [the narration] is “...[his previous sins] and what come after...”¹²³

[A *munkar* addition]

And it was narrated by Qutaybah ibn Sa‘īd who said, “Sufyān informed us from az-Zuhrī, from Abū Salamah, from Abū Hurayrah – with the [same] addition.”¹²⁴

And perhaps the addition is from Abū Salamah.

And Ḥammād and Thābit [narrated it] from al-Hasan from the Prophet ﷺ in *mursal* form, and in it is “...[his previous sins] and what come after...”¹²⁵

¹²² Collected by aṭ-Ṭayālīsī (2481), al-Ḥumaydī (980), Aḥmad (7278), al-Bukhārī (2014), Muslim (1731), Ibn Mājah (1326), Abū Dāwūd (1372), at-Tirmidhī (683), and an-Nasā’ī (2523)

¹²³ Collected by Aḥmad (9001)

¹²⁴ Collected by an-Nasā’ī in *Al-Kubrā* (3405)

¹²⁵ Collected by Aḥmad (9001)

[40]

The ḥadīth of Thawr ibn Yazīd: From Khālid ibn Ma`dān, from Abū Umāmah, from the Prophet ﷺ who said:

مَنْ قَامَ لِيَلَّتِي الْعِيَّدَيْنِ مُخْتَسِبًا لِلَّهِ، لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ

“Whoever stands [in prayer] on the nights of two `Īds, expecting reward from Allāh, his heart will not die on the Day when hearts will die.”¹²⁶

[Defective for being *mawqūf*]

Ad-Dāraquṭnī mentioned in *Al-`Ilal* from the ḥadīth of Thawr, from Makhūl from him, and said, “What is correct is that it is *mawqūf* on [being the words of] Makhūl.”¹²⁷

¹²⁶ Collected by Ibn Mājah (1782)

¹²⁷ *Al-`Ilal lid-Dāraquṭnī* in that which was transmitted from him by Ibn al-Mulaqqin in *Al-Badr al-Munīr* (5/37)

[41]

The ḥadīth of Muḥammad ibn ‘Ubayd al-Baṣrī: [Who] said, “We were informed by Mu’tamar who said, ‘We were informed by Ismā’īl ibn Abī Khālid, from Qays ibn Abī Ḥāzim, from Jarīr ibn ‘Abd-il-Lāh who said, ‘The Messenger of Allāh ﷺ said:

شَهْرُ رَمَضَانَ مُعَلَّقٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يُرْفَعُ إِلَّا بِزَكَاتِ الْفِطْرِ

‘The month of Ramaḍān is suspended between the heavens and the earth; it will not be raised except by [paying] *zakāt al-fitr*.’”¹²⁸

[Its *isnād* is *munkar, muṭhlam*]

Muḥammad ibn ‘Ubayd al-Baṣrī is *majhūl*.

¹²⁸ Collected by ad-Dīyā’ al-Maqdīsī in *Al-Muntaqā min Masmū’āt Murū*, manuscript (ن), (pg. 28)

[42]

The ḥadīth of Qurrah ibn `Abd-ir-Raḥmān: From Ibn Shihāb, from Abū Salamah, from Abū Hurayrah who said that the Messenger of Allāh ﷺ said:

قَالَ اللَّهُ عَزَّ وَجَلَّ: "إِنَّ أَحَبَّ عِبَادِي إِلَيَّ أَعْجَلُهُمْ فِطْرًا"

"Allāh (عز وجل) said, 'The most beloved of My servants to Me are those who are quickest to break the fast.'"¹²⁹

[Munkar]

Qurrah ibn `Abd-ir-Raḥmān Ḥaywīl is extremely *munkar* in ḥadīth.

¹²⁹ Collected by Aḥmad (8342), at-Tirmiṭī (700), and Abū Ya`lā (5974)

[43]

The ḥadīth of Usāmah ibn Zayd: From Ibn Shihāb, from Abū Salamah ibn ‘Abd-ir-Rahmān, from his father ‘Abd-ir-Rahmān ibn ‘Awf who said, the Messenger of Allāh ﷺ said:

صَائِمٌ رَمَضَانَ فِي السَّفَرِ كَالْمُفْطَرِ فِي الْحَاضِرِ

“The one who fasts Ramaḍān while travelling is like the one who does not fast while [in the state of being] a resident.”¹³⁰

[It is nothing]

The *aḥādīth* of Usāmah ibn Zayd ibn Aslam are nothing.

And it was reported by Ibn Abī Ṭhi’b, from az-Zuhrī, from Abū Salamah ibn ‘Abd-ir-Rahmān, from his father as his words.¹³¹

Abū Zur`ah ar-Rāzī said, “What is correct is from az-Zuhrī, from Abū Salamah, from his father in *mawqūf* form.”¹³²

¹³⁰ Collected by Ibn Mājah (1666)

¹³¹ Collected by Ibn Abī Shaybah (9055) and an-Nasā’ī (2605)

¹³² *Ilal al-Ḥadīth* (694)

[44]

The ḥadīth of Sulaymān ibn ‘Amr: From ‘Abd-il-Melik ibn ‘Umayr, from Ibn Abī Awfā, from the Prophet ﷺ who said:

نَوْمُ الصَّائِمِ عِبَادَةٌ، وَسُكُونُهُ تَسْبِيحٌ، وَدُعَاؤُهُ مُسْتَجَابٌ، وَعَمَلُهُ مُتَقَبَّلٌ

“The sleep of one who is fasting is worship, his silence is *tasbīh* [glorifying Allāh], his supplication is answered, and his deeds are accepted.”¹³³

[*Bāṭil*]¹³⁴

Sulaymān ibn ‘Amr - Abū Dāwūd an-Nakha`ī - is an evil man who fabricates *ahādīth*.

¹³³ Collected by al-Bayhaqī in *Shu`ab al-Īmān* (3938)

¹³⁴ **Translator’s note:** The word *bāṭil* amongst the early scholars of ḥadīth is synonymous with *kāthib* (كذب) – meaning a lie.

[45]

The ḥadīth of `Amr ibn Abī `Amr: From Abū Sa`īd al-Maqbūrī, from Abū Hurayrah who said, “The Messenger of Allāh ﷺ said:

رَبَّ صَائِمٍ حَظُّهُ مِنْ صِيَامِهِ الْجُوعُ وَالْعَطَشُ، وَرَبَّ قَائِمٍ حَظُّهُ مِنْ قِيَامِهِ
السَّهْرُ

“Perhaps one who is fasting, the share of his fast is [only] hunger and thirst; and perhaps the one who stands [the night in prayer], the share of his standing is [only] remaining awake.”¹³⁵

[Dā’if]

‘Amr ibn Abī `Amr, the servant of al-Muṭṭalib ibn ‘Abd-il-Lāh ibn Ḥanṭab is not strong.

¹³⁵ Collected by Aḥmad (8843) and Abū Ya`lā (6551)

[46]

The ḥadīth of Sufyān: From Ḥabīb who said, I was informed by Ibn al-Muṭawwīs, from his father, from Abū Hurayrah, from the Prophet ﷺ who said:

مَنْ أَفْطَرَ يَوْمًا فِي رَمَضَانَ مِنْ غَيْرِ مَرَضٍ وَلَا رُخْصَةٍ، لَمْ يَقْضِ عَنْهُ صِيَامُ
الدَّهْرِ كُلِّهِ، وَإِنْ صَامَهُ

“Whoever breaks a day of fast during Ramaḍān without being due to an illness or a concession granted to him, fasting an entire lifetime will not make up for it, even if he fasted it.”¹³⁶

[Its *isnād* is *muṭhlam*]

Abū al-Muṭawwīs - Yazīd ibn al-Muṭawwīs is slightly weak, and his father is *majhūl*.

Al-Bukhārī said, “He is alone in narrating this ḥadīth, and I do not know of any (Hadīth) for him other than this. And I do not know, did his father hear from Abū Hurayrah or not?”¹³⁷

¹³⁶ Collected by Aḥmad (9002), ad-Ḍārimī (1839), Abū Dāwūd (2396), and an-Nasā`ī in *al-Kubrā* (3268)

¹³⁷ *Al-`Ilal al-Kabīr lit-Tirmidhī* (pg. 116)

[47]

The ḥadīth of An-Nahhās ibn Qahm: From Qatādah, from Sa`id ibn al-Musayyib, from Abū Hurayrah who said, the Messenger of Allāh ﷺ said:

مَا مِنْ أَيَّامِ الدُّنْيَا أَيَّامٌ أَحَبُّ إِلَى اللَّهِ سُبْحَانَهُ أَنْ يُتَبَعَّدَ لَهُ فِيهَا مِنْ أَيَّامِ الْعَشْرِ،
وَإِنَّ صِيَامَ يَوْمٍ فِيهَا لِيَعْدِلُ صِيَامَ سَنَةٍ، وَلَيْلَةٌ فِيهَا بُلَيْلَةُ الْقَدْرِ

“There are no days in this world during which worship is more beloved to Allāh, glorious is He, than the [first] ten days [of Thūl-Hijjah]. Fasting a day of it is equivalent to fasting a year, and a night within it [is equal to] *Laylat-ul-Qadr*.”¹³⁸

[Munkar]

Nahhās ibn Qahm does not equate to anything.

At-Tirmīthī said, “This ḥadīth is *garīb*. I asked Muḥammad [meaning al-Bukhārī] about this ḥadīth and he did not know it other than through this path - similar to this. And something along this line was narrated from Qatādah, from Sa`id ibn al-Musayyib, from the Prophet ﷺ in *mursal* form.”¹³⁹

¹³⁸ Collected by Ibn Mājah (1728) and at-Tirmīthī (758)

¹³⁹ *Al-Jāmi`* (3/122)

[48]

The ḥadīth of Ḥawshab ibn ‘Aqīl: [Who said], “I was informed by Mahdī al-Muḥāribī [who said], ‘I was informed by ‘Ikrimah, the servant of Ibn ‘Abbās, who said, ‘I entered upon Abū Hurayrah in his home and asked him about fasting the Day of ‘Arafah while at ‘Arafāt, and he said:

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ

‘The Messenger of Allāh ﷺ forbade fasting the Day of ‘Arafah while at ‘Arafāt.’”¹⁴⁰

[Munkar]

Ḥawshab ibn ‘Uqayl was alone in narrating it.

Al-‘Uqaylī said, “He is not followed [in his narrations].”¹⁴¹

Ibn ‘Adī said, “And this is not narrated except by Ḥawshab ibn ‘Aqīl, from Mahdī, from ‘Ikrimah, from Abū Hurayrah.”¹⁴²

There is an unknown factor [as well] to Mahdī ibn Ḥarb al-Hajarī.

Al-‘Uqaylī said, “Indeed, it was narrated about the Prophet ﷺ with good chains that he did not fast the Day of ‘Arafah.”¹⁴³

And al-‘Uqaylī said, “And it is not authentic from him that he forbade the fasting of it.”¹⁴⁴

¹⁴⁰ Collected by Ibn Abī Shaybah (13556), Aḥmad (8018), Ibn Mājah (1732), Abū Dāwūd (2440), and an-Nasā’ī (2843)

¹⁴¹ *Ad-Du’afā’ al-Kabīr līl ‘Uqaylī* (1/298)

¹⁴² *Al-Kāmil* (3/386)

¹⁴³ *Ad-Du’afā’ al-Kabīr līl ‘Uqaylī* (1/298)

¹⁴⁴ *Ad-Du’afā’ al-Kabīr līl ‘Uqaylī* (1/298)

There is nothing authentic concerning the virtue of fasting Thursdays

[49]

The ḥadīth of Ḥaylān ibn Jarīr: From `Abd-ul-Lāh ibn Ma`bad az-Zimmānī, from Abū Qatādah al-Anṣārī, that a Bedouin asked the Messenger of Allāh ﷺ about his fasting, so he mentioned the ḥadīth, except that he said:

صَوْمُ الْإِثْنَيْنِ؟ قَالَ: ذَلِكَ يَوْمٌ وُلِدْتُ فِيهِ وَأُنْزِلَ عَلَيَّ فِيهِ

“Fasting Mondays?” He said, “That is the day that I was born on, and on it, revelation came down upon me.”¹⁴⁵

It was differed upon concerning how it was narrated from Ḥaylān:

For it was narrated by Ḥammād ibn Zayd, Mahdī ibn Maymūn, Qatādah, and Abān al-`Aṭṭār from Ḥaylān ibn Jarīr with [the rest of the same *isnād*], with the wording: “Fasting Mondays.”

And it was narrated by Shu`bah from Ḥaylān ibn Jarīr with [the same *isnād*], and it was differed upon from him:

It was narrated by Muḥammad ibn Ja`far from Shu`bah with the wording: “Fasting Mondays.”¹⁴⁶

And it was narrated by Yaḥyā ibn Sa`īd, and Rawḥ ibn `Ubādah from Shu`bah with [the same *isnād*], with the wording: “Fasting Mondays and Thursdays.”¹⁴⁷

So they added the mention of Thursdays.

After mentioning the ḥadīth from the path that is *maḥfūṭh*, Muslim said, “In this ḥadīth from the narration of Shu`bah, he said, ‘And he was asked about fasting Mondays and Thursdays,’ so we remained silent from mentioning Thursdays for we found it to be an error.”¹⁴⁸

¹⁴⁵ Collected by at-Ṭayālisī (636), `Abd-ur-Razzāq (7865), Aḥmad (22550), and Muslim (1162)

¹⁴⁶ Collected by Ibn Jarīr at-Ṭabarī in *Tahthīb al-Āthār* (459)

¹⁴⁷ Collected by Aḥmad (22537) and Abū `Awānah (2/229)

¹⁴⁸ *Ṣaḥīḥ Muslim* (2/819)

[And it was reported by] Muḥammad ibn Rifā`ah, from Suhayl ibn Abī Ṣalīḥ, from his father, from Abī Hurayrah:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَكْثَرَ مَا يَصُومُ الْإِثْنَيْنِ وَالْخَمِيسَ، فَقَالَ لَهُ، فَقَالَ: "إِنَّ الْأَعْمَالَ تُعَرَّضُ كُلَّ اثْنَيْنِ وَخَمِيسٍ - أَوْ كُلَّ يَوْمٍ اثْنَيْنِ وَخَمِيسٍ، فَيَغْفِرُ اللَّهُ عَزَّ وَجَلَّ لِكُلِّ مُسْلِمٍ - أَوْ لِكُلِّ مُؤْمِنٍ إِلَّا الْمُتَاهَاجِرِينَ، فَيَقُولُ: أَخْرِهْمَا"

"The Messenger of Allāh ﷺ used to fast Mondays and Thursdays greatly, so he was asked of this, and he replied, "Deeds are presented every Monday and Thursday, and Allāh (عز وجل) grants pardon to every Muslim – or to every believer – except two who have forsaken each other. He will say, 'Delay these two.'""¹⁴⁹

[Munkar]

There is an unknown factor concerning Muḥammad ibn Rifā`ah, and he was alone in narrating it in this form.

For it was narrated by [Ma`mar, Wuhayb, `Abd-ul-`Azīz ibn Muḥammad, and Mālik] from Suhayl ibn Abī Ṣalīḥ [with the chain] with the wording:

تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ، فَيَغْفِرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ، فَيَقُولُ: أَنْظِرُوا هَذِينَ حَتَّى يَصْنُطِلُحَا، أَنْظِرُوا هَذِينَ حَتَّى يَصْنُطِلُحَا، أَنْظِرُوا هَذِينَ حَتَّى يَصْنُطِلُحَا

"The gates of Paradise are opened on Mondays and Thursdays, and every servant is granted pardon who does not associate anything with Allāh, except the person in whose (heart) there is rancour against his brother. It would be said, 'Look towards both of them until there is reconciliation; look toward both of them until there is reconciliation; look towards both of them until there is reconciliation.'"¹⁵⁰

¹⁴⁹ Collected by Aḥmad (8343), ad-Dārimī (1879), Ibn Mājah (1740), and at-Tirmīthī (747).

¹⁵⁰ Collected by Mālik (2642), `Abd-ur-Razzāq (7914), Aḥmad (9041), Muslim (6636), Abū Dāwūd (4916), at-Tirmīthī (2023), and Abū Ya`lā (6684)

No mention of fasting is found in it.

And it was narrated by Muslim ibn Abī Maryam from Abū Ṣāliḥ with it.¹⁵¹

No mention of fasting is found in it.

And it was narrated by the servant of Qudāmah ibn Maṭh`ūn, who informed him that the servant of Usāmah ibn Zayd informed him that Usāmah ibn Zayd – with [the rest of the narration in] *marfū`* form.¹⁵²

[Its *isnād* is *muḍṭarib, muṭhlam*]

For it was narrated by a shaykh from Ḍifār that he heard Sa`īd al-Maqburī narrate from Abū Hurayrah, from Usāmah ibn Zayd in *marfū`* form.¹⁵³

The ḥadīth of Thābit ibn Qays: From Abū Sa`īd al-Maqburī, from Usāmah.¹⁵⁴

And it was narrated by Muḥammad ibn Ibrāhīm: “Usāmah ibn Zayd used to...” in *mawqūf* form.¹⁵⁵

¹⁵¹ Collected by Mālik (18), `Abd-ur-Razzāq (7915), al-Humaydī (1005), and Muslim (6639)

¹⁵² Collected by Ibn Abī Shaybah (9326), Aḥmad (22087), ad-Dārimī (1878), Abū Dāwūd (2436), and an-Nasā'ī (2794)

¹⁵³ Collected by `Abd-ur-Razzāq (7917)

¹⁵⁴ Collected by Aḥmad (22096) and an-Nasā'ī (2678)

¹⁵⁵ Collected by Ibn Abī Shaybah (9235)

[50]

The ḥadīth of `Āṣim ibn Bahdalah: From Sawā' al-Khuzā'ī, from Ḥafṣah – the wife of the Prophet ﷺ [who said]:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِّنْ كُلِّ شَهْرٍ: يَوْمَ الْإِثْنَيْنِ،
وَيَوْمَ الْخَمِيسِ، وَيَوْمَ الْإِثْنَيْنِ مِنَ الْجُمُعَةِ الْأُخْرَى

“The Prophet ﷺ used to fast three days from every month: Monday and Thursday, and the Monday from the following week.”¹⁵⁶

[It is *muḍṭarib* and defective due to it being *mursal*]

The confusion in it comes from `Āṣim, who is weak in memorization.

He narrated it from al-Musayyab ibn Rāfi`, from Ḥafṣah.¹⁵⁷

And he narrated it from Ma`bad ibn Khālid, from Sawā' al-Khuzā'ī, from Ḥafṣah.¹⁵⁸

And it was reported by Ḥafṣ ibn Ḥiyāth, from al-`Alā' ibn al-Musayyib, from his father in *mursal* form.¹⁵⁹

And this is what is *mahfūṭh*.

The ḥadīth of Sufyān ibn Sa`īd: From Khālid ibn Ma`dān, from `Ā'ishah who said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَرَّى صِيَامَ الْإِثْنَيْنِ وَالْخَمِيسِ

“The Messenger of Allāh ﷺ was keen on fasting Mondays and Thursdays.”¹⁶⁰

¹⁵⁶ Collected by Aḥmad (26992), `Abd ibn Ḥumayd (1545), Abū Dāwūd (2451), an-Nasā'ī (2687), and Abū Ya`lā (7047)

¹⁵⁷ Collected by Ibn Abī Shaybah (9319), Aḥmad (26993), `Abd ibn Ḥumayd (1546), and an-Nasā'ī (2688)

¹⁵⁸ Collected by Aḥmad (26996)

¹⁵⁹ Collected by Ibn Abī Shaybah (9227)

¹⁶⁰ Collected by Aḥmad (25013) and an-Nasā'ī (2683)

[*Munqaṭi`*]

Abū Zur`ah ar-Rāzī said, “Khālid ibn Ma`dān did not meet `Ā’ishah.”¹⁶¹

The chain that is *maḥfūṭh* is that of Thawr ibn Yazīd, from Khālid ibn Ma`dān, from Rabī`ah ibn al-Ğāz, from `Ā’ishah similar to it.¹⁶²

However, it is *munkar*.

At-Tirmithī said, “The ḥadīth of `Ā’ishah is a *ḥasan ḡarīb* ḥadīth from this path.”¹⁶³

What he means is it is defective.

For the ḥadīth has been narrated by way of a number of paths from `Ā’ishah, and this meaning is not found in it. Rather:

It was narrated by Mālik, from Abūn-Naḍr – the servant of `Umar ibn `Ubayd-il-Lāh, from Abū Salamah ibn `Abd-ir-Raḥmān, from `Ā’ishah, the wife of the Prophet ﷺ who said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ حَتَّىٰ نَقُولَ لَا يُفْطِرُ وَيُفْطِرُ حَتَّىٰ نَقُولَ لَا يَصُومُ، وَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلَّا رَمَضَانَ، وَمَا رَأَيْتُهُ أَكْثَرَ صِيَاماً مِنْهُ فِي شَعْبَانَ

“The Messenger of Allāh ﷺ used to fast [continuously] until we would say he will never stop fasting; and he would abandon fasting [to such an extent] that we would say he will never fast. I never saw the Messenger of Allāh ﷺ fasting for a whole month except the month of Ramadān, and I did not see him fasting in any month more than in the month of Sha`bān.”¹⁶⁴

¹⁶¹ *Al-Marāṣil li Ibn Abī Ḥātim* (186)

¹⁶² Collected by Ibn Mājah (1649), at-Tirmithī (745), and an-Nasā’ī (2508)

¹⁶³ *Al-Jāmi` lit-Tirmithī* (3/112)

¹⁶⁴ Collected by Mālik (56), `Abd-ur-Razzāq (7861), Aḥmad (24757), Muslim (1156), Abū Dāwūd (2434), and an-Nasā’ī (2672) – **Translator’s note:** It was also reported by al-Bukhārī (1969)

And it was narrated as such by Muḥammad ibn ‘Amr, Yahyā ibn Abī Kathīr, and Ibnu Abī Labīd from Abū Salamah, from ‘Ā’ishah similar to it.¹⁶⁵

And this is the origin of the ḥadīth from ‘Ā’ishah.

¹⁶⁵ Collected by aṭ-Ṭayālīsī (1578), ‘Abd-ur-Razzāq (7859), al-Ḥumaydī (173), Ibnu Abī Shaybah (8573), Aḥmad (24617), Muslim (1673), Ibnu Mājah (1710), and an-Naṣā’ī (391)

[51]

The ḥadīth of Hārūn ibn Salmān: From `Ubayd-il-Lāh ibn Muslim al-Qurashī, from his father who said:

سَأَلْتُ أَوْ سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِ الدَّهْرِ، فَقَالَ: "إِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا، صُمْ رَمَضَانَ وَالَّذِي يَلِيهِ وَكُلَّ أَرْبِعَاءٍ وَخَمِيسٍ، فَإِذَا أَنْتَ قَدْ صُمْتَ الدَّهْرَ"

I asked the Prophet ﷺ, or he was asked, about fasting the year, so he said, "Truly, your family has a right upon you. Fast Ramaḍān and what follows it, and every Wednesday and Thursday. If you do this, then you have fasted the year."¹⁶⁶

[Its *isnād* is *muṭhlam*]

`Ubayd-ul-Lāh ibn Muslim al-Qurashī – and it is said, Muslim ibn `Ubayd-il-Lāh – is *majhūl*.

¹⁶⁶ Collected by Abū Dāwūd (2432), at-Tirmidhī (748), and an-Nasā'ī (2793)

Specifying the white days as being the thirteenth, fourteenth, and fifteenth: There is nothing authentic concerning it

[52]

The ḥadīth of Yaḥyā ibn Sām: From Mūsā ibn Ṭalḥah, from Abū Ḥarr who said, “The Messenger of Allāh ﷺ said to me:

إِذَا صُمِّتَ مِنَ الشَّهْرِ ثَلَاثًا، فَصُمِّ ثَلَاثَ عَشْرَةً، وَأَرْبَعَ عَشْرَةً، وَخَمْسَ عَشْرَةً

‘If you fast three days from a month, then fast the thirteenth, fourteenth, and fifteenth.’”¹⁶⁷

[Defective]

It is *muḍṭarib*, *muṭhlam*, and considered defective due to it being *mursal*.

It is differed concerning from the path of Mūsā ibn Ṭalḥah in many ways:

It was narrated by Yaḥyā al-Qaṭṭān, from Fiṭr [who said], “I was informed by Yaḥyā ibn Sām, from Mūsā ibn Ṭalḥah, from Abū Ḥarr...”¹⁶⁸

Ad-Dāraquṭnī considered this to be the most correct in *Al-`Ilal*.¹⁶⁹

Yaḥyā ibn Sām is *majhūl*, and Mūsā ibn Ṭalḥah did not hear from Abū Ḥarr.

And it was narrated by Ḥakīm ibn Jubayr, from Mūsā ibn Ṭalḥah, from Ibn al-Hawtakiyyah, who said:

قَالَ عُمَرُ: مَنْ حَاضَرْنَا يَوْمَ الْقَاهِةِ؟ فَقَالَ أَبُو ذِرٍّ: أَنَا أَمْرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصِيَامِ الْبَيْضِ الْغَرِّ: ثَلَاثَ عَشْرَةً، وَأَرْبَعَ عَشْرَةً، وَخَمْسَ عَشْرَةً

¹⁶⁷ Collected by at-Ṭayālisī (477), Aḥmad (21767), at-Tirmiṭī (761), and an-Nasā’ī (2743)

¹⁶⁸ Collected by Aḥmad (21537)

¹⁶⁹ *Al-`Ilal* (239)

“‘Umar said, ‘Who was present with us on the Day of al-Qāhah?’ Abū Ṭharr replied, ‘I was. The Messenger of Allāh ﷺ commanded him to fast the bright white [days]: The thirteenth, fourteenth, and fifteenth.’”¹⁷⁰

[It is *munkar* and *munqati`*]

Hakīm ibn Jubayr is *matrūk*, and Ibn al-Hawtakiyyah is *majhūl*; it is not known that he heard from ‘Umar and Abū Ṭharr.

And it was narrated by ‘Abd-ul-Melik ibn ‘Umayr, from Mūsā ibn Ṭalḥah, from Abū Hurayrah.¹⁷¹

[Defective]

Abū Zur`ah said, “In my opinion, what is correct is the ḥadīth of Abū Ṭharr from the Prophet ﷺ.”¹⁷²

And it has preceded that it is not authentic.

And it has been narrated in *mursal* form.¹⁷³

The ḥadīth of Zayd ibn Abī Unaysah: From Abū Iṣhāq, from Jarīr ibn ‘Abd-il-Lāh al-Bajalī, from the Prophet ﷺ who said:

صَيَامُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صَيَامُ الدَّهْرِ، وَأَيَّامُ الْبِيضِ صَبِيَّحَةُ ثَلَاثَ عَشْرَةَ
وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ

“Fasting three days from every month is [like] fasting the year. And the white days are the mornings of the thirteenth, fourteenth, and fifteenth.”¹⁷⁴

[*Munkar*]

¹⁷⁰ Collected by Aḥmad (210)

¹⁷¹ Collected by Aḥmad (8415) and an-Nasā’ī (2742)

¹⁷² *‘Ilal al-Ḥadīth* (786)

¹⁷³ Collected by an-Nasā’ī (2748)

¹⁷⁴ Collected by an-Nasā’ī (2741) and Abū Ya’lā (7504)

Zayd ibn Abī Unaysah is adequate but not very (strong), as Aḥmad stated.

And aṭ-Ṭabarānī said, “No one narrated this ḥadīth from Abū Ishāq other than Zayd ibn Abī Unaysah.”¹⁷⁵

¹⁷⁵ *Al-Mu`jam al-Awsat* (7/299)

[53]

The ḥadīth of Anas ibn Sīrīn: From Abd-ul-Melik ibn Qatādah ibn Mīlān al-Qaysī, from his father who said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِصِيَامِ لَيَالِي الْبَيْضِ: ثَلَاثَ عَشْرَةَ،
وَأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ، وَقَالَ: "هِيَ كَصَوْمُ الدَّهْرِ"

The Messenger of Allāh ﷺ used to command the fasting of the [days of] the white nights: The thirteenth, fourteenth, and fifteenth. And he said, "It is like fasting the year."¹⁷⁶

[Its *isnād* is *muṭhlam*]

'Abd-ul-Melik ibn Qatādah ibn Mīlān al-Qaysī is *majhūl*.

¹⁷⁶ Collected by at-Tayālisī (1225), Aḥmad (17655), Ibn Mājah (1707), and an-Nasā'ī (2432)

[54]

The ḥadīth of Ya`qūb from Ja`far: From Sa`īd, from Ibn `Abbās who said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُفْطِرُ أَيَّامَ الْبَيْضِ فِي حَضَرَ وَلَا سَفَرٍ

“The Messenger of Allāh ﷺ would not break the fast of the white [days], whether he was in residence or travelling.”¹⁷⁷

[Munkar]

Ya`qūb ibn `Abd-il-Lāh al-Qummī is not strong.

And Ja`far ibn Abī al-Muġīrah has criticism against him. Ibn Mandah said, “He is not strong in [narrating from] Sa`īd ibn Jubayr.”¹⁷⁸

¹⁷⁷ Collected by an-Nasā'ī (2666)

¹⁷⁸ *As-Sunan lid-Dārimī* (1/438)

[55]

The ḥadīth of Abūl-Walīd: [Who said], “We were informed by Shu`bah, from Mu`āwiyah ibn Qurrah, from his father, from the Prophet ﷺ that he said:

صِيَامُ الْبَيْضِ صِيَامُ الدَّهْرِ وَإِفْطَارُهُ

‘Fasting the white [days is like] fasting the year and breaking its fast.’”¹⁷⁹

[It is *munkar* with this wording]

What is *maḥfūṭh* is from Shu`bah without the mention of “white [days – meaning only fasting three days from every month].”

¹⁷⁹ Collected by al-Dārimī (1788)

[56]

The ḥadīth of Ibrāhīm ibn ‘Umar: From ‘Abd-ul-Karīm ibn Abī Umayyah, from al-Ḥakam ibn ‘Utaybah, that a man informed him from Abū Mas`ūd al-Anṣārī...

إِنْ كُنْتَ صَائِمًا لَا مَحَالَةَ فَصُمْ ثَلَاثًا مِنْ كُلِّ شَهِيرٍ وَاجْعَلْهُنَّ الْبِيضَ

“If you must fast, then fast three days from every month, and let them be the white [days].”¹⁸⁰

[Its *isnād* is *muṭhlam*]

‘Abd-ul-Karīm ibn Abī Umayyah is *matrūk* [abandoned]. And the shaykh of al-Ḥakam ibn ‘Utaybah is *majhūl*.

Indeed, the urging to fast three days from every month has been confirmed from the Prophet ﷺ, however, it is not confirmed that he specified it to be a specific day.

But it has been narrated from ‘Umar, Ibn Mas`ūd, and Jarīr that they fasted them.

With this, we have concluded what we desired from putting together this treatise.

All praise belongs to Allāh, and peace be upon His servants whom He has chosen.

Completed, with praise to Allāh

Abū ‘Alī, al-Ḥārith ibn ‘Alī al-Ḥasanī

¹⁸⁰ Collected by `Abd-ul-Razzāq (8699)